

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

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No 9.

THE PROGRESS OF THE KINGDOM

*Farewell to
Missionaries
New and Old*

ON August 18th farewell services were held in the chapel of the Church Missions

House for a number of missionaries, some going abroad for the first time and others returning to their stations after furlough in this country. The Holy Communion was celebrated by the Rev. Dr. Lloyd, and the Rev. Joshua Kimber made the address, reviewing the development of the China mission as typical of the progress abroad. In spite of the midsummer weather the chapel was crowded and the occasion was full of inspiration to those who were going to the front, as well as those who remained at home. The missionaries going out this summer and autumn for the first time are: (1) For the District of Shanghai: The Rev. William H. Standing, Mr. James H. George, Jr., Deaconess Theodora L. Paine, Miss Sarah N. Woodward, Miss Margaret E. Bender, and Miss Mary A. Hill; (2) For the District of Hankow: The Rev. Ernest A. Rich, Mr. Richard D. Shipman, Jr., Deaconess Katherine E. Phelps and Miss Mary R. Ogden. The returning missionaries are: Dr. William H. Jefferys and Mrs. Jefferys for Shang-

hai, and the Rev. Edmund J. Lee and Dr. Edmund L. Woodward for Hankow.

*Porto Rico
Plans*

"HARDLY a day passes," says Bishop Van Buren, "that does not bring

me kind words and generous contributions for the work in Porto Rico. From all parts of the country, even from far away Alaska, from friends whom I have never seen, as well as from friends who have helped before, come practical assurances of interest in the effort now being made to equip the Porto Rican mission properly." From the centres at San Juan and Ponce the Church's ministrations have gradually been extended, and missions are now in operation at Vieques, Puerta de Tierra, Aguirre, La Carmelita, Esperanza, Mayaguez, and the Playa. Only at San Juan, Ponce, and Vieques, however, are there churches. At the other points services are held in rented quarters. Three flourishing schools are doing valuable work in training the younger element for intelligent Christian citizenship. The Bishop's plans for development include the erection of six churches and chapels, a school and a rectory, besides the building and

endowment of a hospital at Ponce. For all these objects it is estimated that at least \$125,000 will be required.

*Miss Sorabji
and Mr.*

Ak Mostundar

MISS SORABJI, who contributes to this number "Some Plain Truths about Missions in India," comes from a distinguished Parsee family. She is the daughter of the late Rev. K. Sorabji, a Parsee gentleman who more than sixty years ago, through the influence of a mission school at Bombay, under the auspices of the English Church Missionary Society, became a Christian, and later a priest of the Church, exercising his ministry efficiently for many years. Miss Sorabji herself, as well as her mother and sister, is widely known throughout India for her Christian work among her own people, and particularly for her efforts to better the condition of Indian women. Intimately acquainted as she is with Hindu life and with Christian work in many parts of her native land, she is abundantly qualified to point out the amazing inaccuracies uttered by Mr. Ak Mostundar, and circulated through the daily papers. The question might reasonably be asked whether it is worth while to pay attention to cheap falsehoods of this kind. We have no wish to dignify them by making undue reference to them in this magazine, but it is well to supply to those, who may not be fully acquainted with the facts, the material that will enable them to estimate properly such newspaper dispatches as that referred to, and to correct the conclusions of those who may be disposed to accept such statements at their face value. Through correspondence with the rector at Bellingham, Wash., we learn that Mr. Ak Mostundar was sent by some of his countrymen to Japan for the purpose of studying modern manufacturing with the idea of introducing improved methods into India. According to his own story, he left Japan because what he found there was an imitation of American methods. Having exceeded his instruc-

tions those who had undertaken his support withdrew it. He was found in a destitute condition in the streets of Seattle by a Bellingham woman with a fancy for the occult and the peculiar in religion. In this favorable environment he presumably made the statements which seemed to the innocent newspaper correspondent, anxious for a sensation, such a remarkable revelation as to be worth the payment of telegraph tolls across the continent.

St. John's College Progress

ON July 28th the summer term of St. John's College, Shanghai, closed with interesting ceremonies largely attended by friends both foreign and Chinese. After dress parade by the college battalion the literary exercises were held in the open air with a number of Chinese officials and gentlemen as interested spectators and listeners. Bishop Graves presided and after prayer introduced Lord Li Ching-fong, who made the address in Chinese, calling upon the students to be real in their attempt to acquire knowledge. China, he pointed out, had no greater need than educated men able to lead the people wisely in the management of their own affairs. China's greatest present weakness could be traced to the lack of real knowledge. Dr. Pott, president of St. John's, then explained that the Hon. J. N. Rogers, American consul-general, who was to have made the address in English, was detained by illness, but he had been fortunate in securing the Rev. James Jackson, president of Boone College, Wuchang. Mr. Jackson made a ringing address upon the relation between obedience, liberty, and law, and in closing urged the young men of St. John's, and through them the young men of China, in general, to think much of the history of their country. It always pained him to see Chinese who lightly estimate their own land and the record of its achievements or failures. Too often the fact was overlooked that God has been guiding the Chinese nation. Only so far as this

fact is recognized can the Chinamen of the present contribute to the working out of the salvation of their country. The exercises closed with the presentation of the honor rolls, together with a cup for the college tennis championship and a selection from Shakespeare's *Twelfth Night* rendered on the open air stage by eight of the young men. St. John's has had a prosperous term and has been entirely unaffected by the threatened boycott of schools under American auspices. In some instances the Chinese students have left schools in which Americans were employed as teachers, or where American text-books were used, and in at least one instance the students of a Chinese school showed their desire to protest against the policy of the United States concerning the exclusion of the Chinese by tearing the map of America from the wall. The Church schools have suffered no inconvenience.

*A Mission
of a
Mission*

VALDEZ, Alaska, is only a mission itself, and rather a young mission at that, but that does not prevent the Rev. F. C. Taylor, the missionary in charge, from reaching out, with the cordial approval of the local congregation, to other points. For some time Mr. Taylor has been prospecting at Seward, a small though promising town on Resurrection Bay, about ninety miles west from Valdez. Seward is an important point because it is the southern terminus of the proposed Alaska Central Railway. About twenty miles of the road have been constructed toward the interior, and an equal length of roadbed is now ready for the laying of the rails. This enterprise is at present giving employment to about 800 men, among whom, as among the town people, are a number of communicants of the Church. On his last visit Mr. Taylor secured well-located property, upon which it is hoped to erect a church building. The Seward people have al-

ready subscribed \$225, and a local layman is pushing the matter still further. If the present plans can be carried out, the building will include not only a chapel but a small social hall to be used as a reading room, and at times as a gymnasium. In Seward, as in all Alaskan towns, it is important that the Church should offer some social advantages in order to counteract the prevalent influence of the numerous saloons. It is the expectation that the people of Seward will give most of the money for the building itself, but they will need aid in providing the simple furniture absolutely necessary.

*The Treasury
Statement*

THIS issue goes to press before the treasurer's books have been closed for the fiscal year ending August 31st. It is impossible, therefore, to give final and accurate figures for the year's offering. We can say, however, that the increase in gifts over last year has been well maintained, amounting on August 15th to \$81,000. This means that the offerings from congregations and individuals for the year September 1st, 1904, to August 31st, 1905, far surpass the offerings for any previous year in the history of the American Church. It means, too, that the offerings from congregations and individuals during the last fiscal year, are just about double the offerings from the same sources four years ago. A gain of one hundred per cent. in four years from living donors is a fact so significant as to require no comment. It is full of promise for the years to come. It is no rash statement to predict that within the next five years the congregations and individuals in the Church will be giving at the rate of a round million dollars a year, and thus providing in full, with the offerings of the Woman's Auxiliary and the Sunday-school Auxiliary, for what are likely to be the necessary appropriations at that period; while legacies may be set free for use in extending and

improving the mission plant. It is satisfactory to note, by the way, that the income from legacies applicable at the discretion of the Board, is likely to amount to \$40,000, or more than twice as much as the income from the same for the previous year. The Sunday-school Auxiliary has again outdone itself by giving, at the last report, \$119,612.02, from 3,508 schools. It seems certain that more than \$120,000 will be given, since 100 schools are still to be heard from in order to bring the contributing number up to last year's record. If the officers of any schools have overlooked the sending of the Lenten savings of their children, will they not make an immediate remittance?

*And Still a
Deficit*

SO much for some of the notable features of the year's giving. When so good a record has been made it is a pity to be obliged to say that even with these increases, the income will hardly be sufficient to meet the year's appropriations, so that a further deficit, the amount of which it is impossible to state accurately now, must be added to the existing deficiency. While this is undeniably disappointing it should cause no discouragement. Marked as has been the gain in offerings, the increase in appropriations as compared with the preceding fiscal year has necessarily been even greater, amounting in all to \$130,000.

A considerable item of inevitable increase, which will not appear in the new fiscal year, resulted from the erection by the last General Convention of the missionary districts of Montana and West Texas into dioceses. True, by this act the Board was relieved of the support of the episcopate for one-half of the fiscal year, but its standing offer to missionary districts, willing to become dioceses, provides for the appropriation of \$9,000 in each case, to be added to the endowments for episcopal support already secured by the districts. Then, the action of the General Convention in erecting new missionary

districts in Mexico and Cuba, with the consequent necessity of a more aggressive campaign in both fields meant additional appropriations. Again, through its acceptance of responsibility for the work hitherto cared for by the American Church Missionary Society, the Board of Missions added nearly \$25,000 to the year's obligations. The practically unanimous approval of this act and the gain in efficiency resulting from a unified administration, are abundant justification of this courageous step. Numerous emergencies and special needs in the fields both at home and abroad, together with unusually heavy travel expenses for the foreign staff, expenses which cannot always be foreseen, made necessary considerable additions to the budget, during the course of the year.

*The Certainty
of Success*

WHEN the increased appropriations are thus analyzed the task of meeting them will seem to be less formidable, and when last year's gains are taken into account the year now opening may be faced confidently. The present duty is to think of the past only so far as it may give courage and determination for the future, and then press on for even larger achievements. As the Apportionment Plan has been put to the test of practical experience, and has come to be better understood, it has steadily gained in favor. While it would be beyond the mark to say that it has unanimous approval, it is true to say that each year sees it applied more widely, more intelligently, and more heartily. Better, however, than any plan for the distribution of responsibility is the evident growth of the desire to accept and discharge responsibility. This can be seen in every quarter of the Church. It results from a better appreciation of the purpose of the Church's Mission and more general recognition of the high privilege to be claimed by each congregation and each individual in the Church to share in making that Mission a complete triumph.

STUDENT LIFE AT THE TOKYO IMPERIAL UNIVERSITY, AND WHAT THE CHURCH IS DOING TO BETTER IT

BY THE REVEREND J. ARMISTEAD WELBOURN

THE present Imperial University of Tokyo was founded in 1886, by the union of two existing schools, the *Tokyo Daigaku* (Tokyo University) and the *Kobu Dai Gakko* (Engineering University). The former, however, with departments of law, science, literature, and later, medicine, had come down from before the Restoration and been put under the control of the newly-formed Education Department in 1871. The Imperial University is now the foremost institution of learning in Japan and has about 340 professors and instructors, including some fifteen foreigners who lecture in their own languages. At the beginning of the scholastic year, in September, 1904, there were over 4,000 students. The Law College had 1,281, a greater number than any other; medicine 545, and science the smallest number, 98. The average entrance age is twenty-one and the courses are for three or four years. The grading of schools in Japan is on the German system, and the first year of the University is about equal to the junior year of the American college.

The University is housed in brick buildings, mostly in the Gothic style, and of a simple, though pleasing and dignified appearance. Large, modern hospital buildings have recently been completed and the space devoted to the medical work is as great as that of the rest of the University together.

The grounds cover many acres and belonged formerly to the city mansion of the *daimyo* of Kanazawa, now the Marquis Maeda, the richest lord in all ancient Japan. A small house used as the professors' club house is still called "The Palace," a section of it being old, and a lake and other parts of the garden and some magnificent trees tell of its

former state. There is a most interesting gate, too, called "The Red Gate." It was "the woman's gate," because it was part of the dowry brought into the family by some bride of high degree, and this style of gate could only be possessed by a *daimyo* of the highest rank. Its original cost may be imagined from the fact that merely to repaint it in its brilliant vermilion of a special kind would require \$15,000, so the University is only able to renovate it bit by bit.

The instruction given at the University is of a high order, the head professors being all trained at the leading universities of Europe and America.

Of all the departments none so excites the curiosity of the visitor from abroad as that of "Earthquakes." The professor, who is an authority on the subject, is most kind in explaining the workings of the various instruments which register the slightest tremor of the earth's surface and tell us here in Japan, in a seemingly miraculous way, of earthquakes occurring in London and South America.

But it is the student himself that chiefly concerns us. Apart from the Imperial Army and Navy there is probably no class of people in Japan and no phase of its life which would be of greater interest to American readers than the Japanese students. To a stranger they appear shy, silent and ill at ease. On better acquaintance many of them prove to be most attractive young fellows and quite companionable, and one sees that they are good-natured, polite and ready at all times to smile and be friendly. They are, moreover, progressive and open-minded, and, together with the soldier, hold fast to the traditions of *Bushido*, with its teachings of loyalty and honor, for the knights of old were scholars and



SOME OF THE YOUNG MEN WHO ARE LIVING IN THE CHURCH HOSTEL OR *DOSHIKWAI*, AT THE IMPERIAL UNIVERSITY, TOKYO.
THE FOREIGNER IN THE CENTRE IS THE REV. J. A. WELBOURN

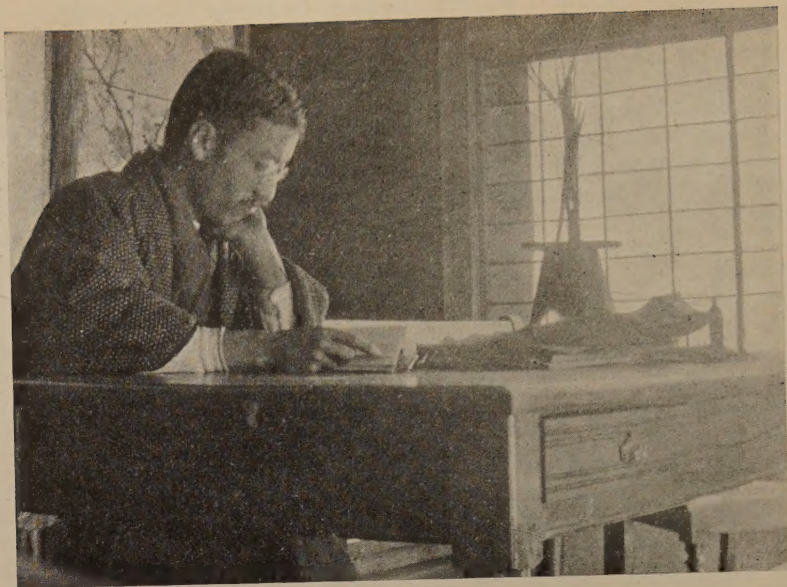
gentlemen as well as warriors. With this firm hold of what is most noble in the past of their country joined to a modern spirit, and minds enlightened by all the science and philosophy of the day, the students are the hope of Japan, and, to my mind, of Christianity in Japan as well.

The university student shares the characteristics of his class, though from his position as head of that class he is older, more dignified in bearing, the bent of his mind is more fixed and he is not so easily influenced. Even in personal appearance he bears evidence of his higher grade. *Samurai* boys have from ancient times had a spartan-like training and been taught to endure cold and hunger and fatigue. As part of this training they paid no attention to their clothes; they not only did not wear fine ones but even their cotton *kimono* might be torn and old. Although from our point of view many of the students in the capital are improving in this respect, still the ordinary student seems to be regardless of the fact that his trousers are frayed and soiled, or it may be he glories in it. But the university student is more particular: his blue uniform is neatly brushed and his shoes are shiny; he wears his *kimono* and *hakama* (divided skirt, old ceremonial dress, much worn by students) with more dignity, and according to the present fashion he twirls a slender cane when out for a walk. His hair, too, is no longer closely cropped, but, especially as he nears graduation, is parted in foreign style, for the time will soon come when he will turn out as a full-fledged gentleman in frock coat or white-crested *haori* (black silk coat) and rustling *hakama* of gray silk, in which every Japanese man looks his best.

The Japanese university student is not so daft over athletics as is his fellow student in America, but one must not infer that he is effeminate because he wears "petticoats," as some globe-trotters scornfully and unwisely imagine. Surely the world needs no proof of Japanese bravery. One realizes, too, after living

in Japan, that the Anglo-Saxon's love of games and fighting is perhaps inordinate; he is at times only too willing to knock someone down, and there are men for whom some kind of sport forms the sum and substance of earthly happiness. The Japanese can fight, but he does so only under compulsion. So, to the Japanese student, athletics are only one form of recreation and sometimes he much prefers to go to a new picture exhibition or to stroll under the cherry blossoms, drinking deep of their poetic beauty, while he is reminded of the spirit of the knight and gentleman, the true flower of Japan. The university student has not time, he says, for baseball, and withal he thinks himself a bit too grown-up for such a game, but he fences in the vigorous style of his ancestors, and may be an adept at the now-famous *jiujitsu*. There is no gymnasium at all at the university, only a small wooden fencing hall, but in Tokyo one can play tennis all winter, and Japanese students play it well. In the winter, too, during the fortnight of "the great cold" in January, there is a survival of the old training in hardihood when many students do their *jiujitsu* and their fencing between four and seven in the morning, a pretty good test of one's mettle.

Probably nothing is stranger to us than the absence of all woman's influence on a student's life in Japan. Their homes are as a rule not in Tokyo, and even if they are, they often live in a boarding-house near the University and go home only once a week. And if deprived of their own sisters, they have also not the advantage of seeing other people's sisters and cousins, as American college men have. No troops of young women and their chaperones descend periodically upon Japanese halls of learning, as with us. There is not, as yet, in Japan, any such thing as "society" as we know it, the friendly intercourse of men and women, except among those of the upper classes, who have come more or less into contact with foreigners. Men, as a rule, have their own society,



A CORNER OF THE DOSHIKWAI READING-ROOM

and women, theirs. Therefore, because men enjoy the society of women, there has grown up the class called *geisha* women, pretty, accomplished, gifted in conversation and charmingly dressed, who relieve the monotony of a dinner of men; but, alas! all our student friends mention the word *geisha* only in scorn.

Though having little of woman's society, Japanese students are not women-haters; they like to talk to foreign women and I sometimes think women missionaries have more influence with them than the men. They enjoy hearing about the young women of America and wish that social conditions here might more nearly resemble our own, though realizing that customs cannot be changed too suddenly. They are beginning to revolt also at having their wives chosen for them without their consent and without their ever having seen them, and I am sure that many of them would like to woo and win their own brides. Partly perhaps from this lack of a home, partly perhaps because their parents wish to see them settled in life, students sometimes marry during their university course and set up housekeeping, their young wives often continuing at school too.

Besides the University there is also in Hongo a government high school, about equal to a college, with 1,000 students, and there are a great many other students living in this district who attend the numerous schools in the adjoining wards, so that the whole place is full of them and the streets stream with young men. As one goes off the main thoroughfares where the shops are, the narrower streets and the tiny lanes are crowded with the boarding houses where they live. There are boarding houses big and little, new and old, some looking clean and comfortable and some not. In addition to these general boarding houses numerous private dormitories offer accommodations to students. Some are under Buddhist control; some were established by the form of feudal lords for the students from their own provinces. As a rule, these boarding houses and dormitories are unsatisfactory and the food is poor. There is nothing of college life at the University; no fraternities, no means of drawing the men together.

But, it may be asked, what is the attitude of the ordinary university student toward religion? And the answer at present must be that he is indifferent,

not toward Christianity alone but to religion in general. Though there is a Young Men's Buddhist Association, there are very few professed Buddhists, and among the professors there are three Buddhists to seven Christians. But though there is this indifference the students attend church in considerable numbers. There is a tendency, too, to Christianity rather than to any other religion.

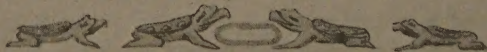
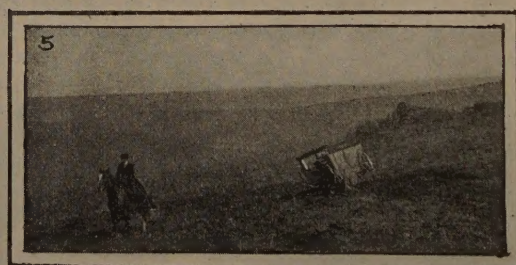
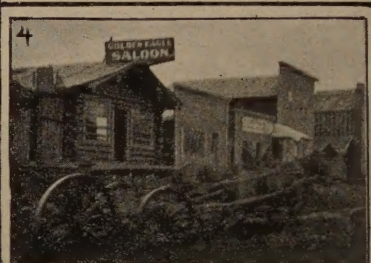
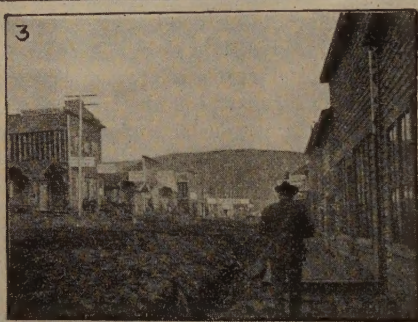
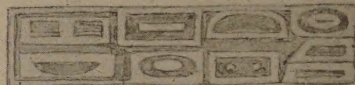
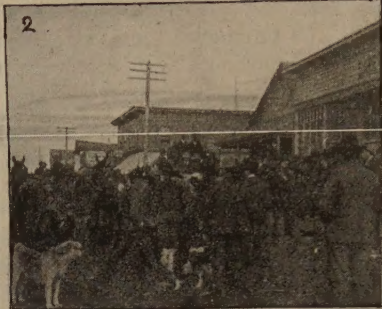
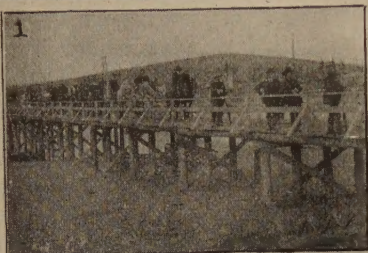
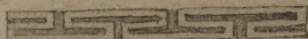
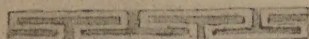
So much for the Japanese student at the Imperial University and the general conditions amidst which he lives. It is evident that right here is a strategic point for the exercise of the Church's influence. Within the last three years some direct work has been done in this inviting field. The Rev. B. T. Sakai, one of the younger Japanese clergy of our Church, educated at Harvard and at the Episcopal Theological School, recognizing the importance of making some worthy Christian effort on behalf of the students, returned to the United States, with the approval of Bishop McKim, and succeeded in securing through friends whom he had made during his university and theological course, the funds necessary for the erection of a church hostel near the university grounds. This modest institution, known as the *Doshikwai*, has accommodation, in its three small buildings, for eighteen men. It offers opportunity for the student to secure at no greater outlay than he would have to make for the unsatisfactory accommodations of the boarding house an attractive home amid pleasant surroundings with healthful companionship. Residence at the hostel is not limited to Christians only. Any man of good character, willing to make some study of the Christian religion in order to understand its teachings and purpose, may be received whenever there is a vacancy. *Doshikwai* means "Same Purpose Society," but if we should call it the "Fellow Feeling Society" it would sound somewhat better and express very well the facts of the place.

The *Doshikwai* is not established merely to be a fraternity house for the

Japanese students, but it is to bring those who are not Christian into daily contact with those who are, to put them in the way of knowing Christianity and thus of being influenced by it. At the second anniversary last November the Rev. Dr. Motoda and the Rev. Mr. Suguira in addresses laid special emphasis on the fact that the *Doshikwai* is for no other purpose than the building up of a Christian character in its members, that the glory of God might be truly revealed in them.

It is to help those who have in their hearts some feeling toward a higher life that the *Doshikwai* exists. This is "the day of small things," as far as religious work at the university is concerned, but the *Doshikwai* is doing its part as best it can. There are prayers every morning at seven which the members are expected to attend, and where each in turn reads the chapter in the Bible. There are special meetings on Friday evenings, for the discussion of such topics as "Personal Religious Experience," and the talks have been given by the Japanese, English and American clergymen in the city. From these addresses the students can learn what part religion has played in the lives of some of their own nation as well as in those of foreigners. On Sunday there are services in the tiny chapel fitted up in one room of our house, the only place of worship of our Church in this large district of the city, a district second to none in importance.

It was after one of the Friday meetings that I was talking with some of the students and asking them about various things that I wanted to put into this article. They were much interested, giving me a great deal of what I have written. In discussing missionary work among students, they said they thought their own class had been neglected, more attention having been paid to the common people. Some of the non-Christians were particularly emphatic in their desire that more men be sent to work among students, and they asked me to say so from them most decidedly.



SNAPSHOTS OF THE FAIRBANKS DISTRICT

1. Bringing 1,500 lbs. of gold—a week's clear-up—from Cleary to Fairbanks
2. The arrival of the Treasure Train at the Bank in Fairbanks
3. Main Street, Cleary
4. Another View of Cleary
5. Looking down at Cleary Creek with Cleary City in the distance

A VISIT TO THE MINERS OF THE FAIR-BANKS DISTRICT

BY ARCHDEACON STUCK

MISS CARTER and I have just returned from a nine days' trip to the creeks, collecting money to pay the hospital debt. It has been quite a new experience for both of us. We went on horse-back, because the frightful condition of the trails made it impossible for Miss Carter to walk the twenty-three miles out there, and I thought she could be of more use than anyone else in gathering the money—and so she was. But the horses made the trip an expensive one, despite the hospitality with which we were received.

It is almost impossible to make anyone "outside" understand what we went through in this trip. It is all so foreign to "outside" experience. But of course there are certain features that stick out prominently, and the most prominent of all is Mud! All the way out there, all the way back, all the time on the creeks, sometimes worse and sometimes not quite so bad, but never absent for a moment, was the mud. The whole surface of Alaska is covered with thick moss, the soil never thaws down more than two or three feet. The winter snows have sunk into the moss, the thawing ground soaks out, and the moss is a sponge; and many feet passing over pump the water in and out upon the muck beneath until moss and muck are blended into the universal mud. The trails are confined to the cleared way; the small timber, most of it burned over, keeps one in the narrow path, and the narrow path is mud set with stumps and stakes. We traversed twenty-three miles of just such trail, up hill and down hill, until we reached Cleary Creek, which is the richest creek in the district.

We put up at the most respectable place in the town of Cleary City, as it is called, the road house that is less a

saloon than any other road house there, though it has its all-night bar, and Miss Carter's bedroom, which was no more than a denim partition, was right over that bar. She says that fortunately she has only one good ear and she lay on that. There is noise of revelry and drunkenness in the town all night, and almost any time you choose to look outdoors you can see a man reeling along. It is broad daylight all night.

In the morning, and each morning for the next two days, we sally forth to visit the various claims, the owners and operators of them and the hands employed on them. We begin at "Discovery," from which, up and down the creek, the claims are numbered. "Six above," means six claims above the claim on which discovery of gold was first made. "Six below" means six claims below discovery. And each claim is a quarter of a mile long. Most claims are cut up into many "lays"; and a "lay" is a portion of a claim leased to a "layman" for a certain percentage of the output (usually half) for a certain time. There are no roads on the creek at all. The mining operations are carried on without regard to anything but the immediate mining operation. Each man works his claim without consideration of anyone else at all, except that he must arrange to receive the water from the claim above and transmit it to the claim below. If the trail runs along where it suits the convenience of a claim owner to run his flume, or his sluice boxes or to pile his dump, the trail must hunt another route. It is a short-sighted business and works to the general disadvantage in the matter of freightage, but there is a great deal about gold mining in these placer camps that is short-sighted.

So behold us, on foot—for the horses are no use now—making our way toward



FAIRBANKS CREEK BEFORE THE SNOW WENT

a dump that is being sluiced. We walk along the narrow edge of a ditch, and cross it on one pole for a bridge (even Miss Carter got the knack after awhile), and clamber over a pile of tailings and creep under the trestles that support the flume and so reach the sluice boxes. Shouting to make our voices heard above the noise of the rushing water, we ask for the particular layman whom we know to be working this part of the claim. He may be there, indistinguishable amongst his men; he may be at the cabin asleep, because he is superintending the night-shift, he may be gone to town, he may be down in a hole, sixty feet below the surface. If we find him, it does not take long.

"We are here from the hospital at Fairbanks; we have been taking care of the sick people all the winter; most of them had no money; the consequence is the hospital has got about \$400 behind; we are out here trying to raise money to pay that debt." And then the character of the man would come out. He may tell of the heavy debts he has yet to pay; may complain of the numerous taxes upon him; may talk about his recent subscription to the fund for a road from town to the creeks. (Oh! how often we heard about that road fund, and how sorry we were that we came along just behind the road committee.) Or he may be of another kind, and may tell us that he has always been a supporter of hospitals and has heard of the good work done. "I don't give nothing to churches, but I'm always ready to support the hospital," we heard again and again, usually followed by a long disquisition upon his religious or non-religious views. To all of which we would listen patiently, and then follow the man up to the cabin, where the gold scales would be produced and we might get an ounce, or we might get two ounces. These loquacious men were never very generous.

Another man would cut short our appeal with "Sure; come right along"; and without more ado or further verbal responses would go up to the cabin and

weigh out six and a quarter ounces, which is \$100. And Miss Carter would smile her sweetest and say what an encouragement it was to meet with a generous man. Then we would ask permission to tackle the hands, and I would go from one to the other, each at his particular work, and shout my mission and ask his assistance. The response from the men was most gratifying. Perhaps they were Swedes, hard to make understand any English; perhaps they were Russians, quite impossible to make understand any English; often they were Irishmen, and then we were glad, for they always gave. But whatever nationality they represented, it was rarely that they turned a deaf ear, and it was rarely that there was not some way to bring "hospital" to their consciousness.

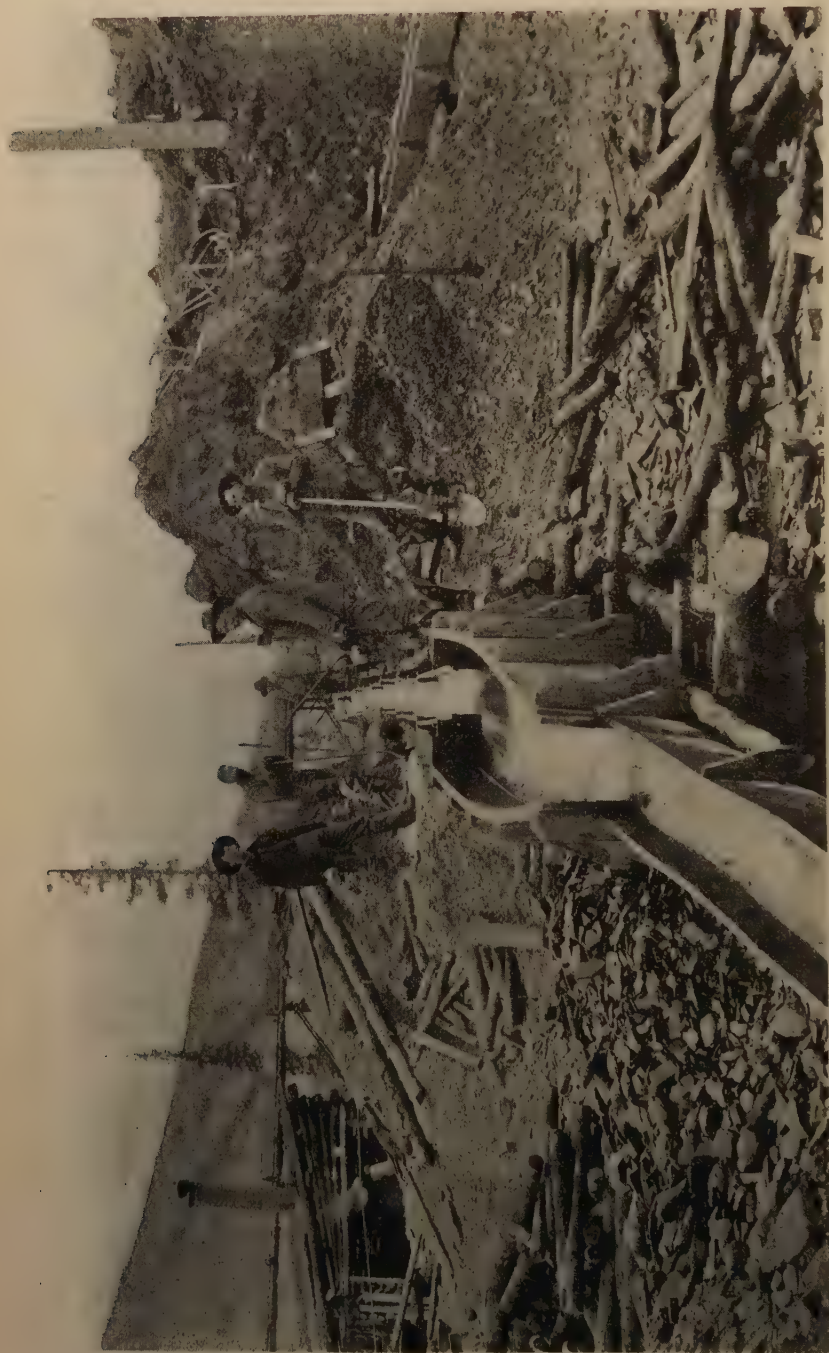
And if one gave, he generally became solicitous that all the rest should give. "Say," said one son of St. Patrick, "there's a Swede down that hole named Finnigan, you tackle him; ask for Finnigan the Swede"—with a twinkle in his eye. So I went to the hole and called to the man at the bottom:—"I'm here from the hospital at Fairbanks; we've been taking care of you fellows all the winter, and most of you were broke, and we're up against it, and we're out on the creeks asking the boys to make good, and they told me at the dump to come here and ask for Finnigan the Swede. I don't know when the Irish began to emigrate to Sweden, but I guess it's all right." "Sure," said he, "it's all right; that was McGillicuddy the Finn told you that; wait a minute till I get up."

Sometimes I would take the opportunity when all the hands were at dinner to hold them up *en masse*, and then I would appoint one of them treasurer, and tell him I would see him later. We would get something from nearly every man. It was not always as easy as this sounds; we met with stolid indifference, and with selfish indifference, and often, amongst the wage-workers, we met with empty pockets. For even at five dollars a day and board, there are many men who save nothing. The three enemies

of the wage-worker are closely allied, and set their snares with skill, and these three enemies—the barkeeper, the gambler and the prostitute—are close about him, even on the creeks, so soon as the sluicing begins, which is when wages are paid.

We had set aside just so much time for Cleary Creek, and must then proceed seven miles across the hills to Fairbanks Creek. But part of that time was cut short by an urgent messenger who summoned me from the head of the creek back to Cleary City, to see a dying woman, the wife of the local doctor. I hastened back, and found her in the most extreme weakness of body, having undergone a surgical operation which was followed by hemorrhage after hemorrhage. She earnestly desired Holy Baptism, and said it had been her desire and longing for years. After a few questions, and the recitation of the Apostles' Creed, in which she joined with fervent intensity, I baptized her, and said prayers with her. She folded her hands, a smile lit up her bloodless, waxen face and she said: "Now I can die in peace; now I am happy: God be thanked for His goodness to me." It was most affecting, and I was grateful to God that He permitted my service to be of such comfort and solace to her; grateful that here was another glorious instance of the power of Christ's religion over the shadow of death. Her husband, the doctor, had no hope; Miss Carter, who came later, and went in to see her, had no hope; I went over to Fairbanks Creek next day expecting to receive a message at any time that she had passed away, and gave up our intended return to Fairbanks for Sunday because I felt sure I should be called upon for the last offices; but none the less, from the evening of her baptism she began slowly to improve, and is living, at this writing, with hope renewed for her recovery.

Our task at Fairbanks Creek was largely a repetition of that on Cleary, though our labors were lightened by a friend of Bishop Rowe's, who gave up his work, took us around, introduced us



"CLAIM NO. 5 BELOW," FAIRBANKS CREEK

"If one gave he generally became solicitous that all the rest should give!"

everywhere and entertained us most hospitably. It is hard to go into any part of Alaska where someone will not be found who knows and loves Bishop Rowe.

Returning to Cleary Creek, I held services in a tent on Sunday night, with everything other than divine services going at full blast. There is no notice of Sunday on the creeks at all, and so busy was everybody that it was hard to gather twenty-five or thirty persons for the exercises of religion. In the winter it is different, but in the short Alaskan summers every effort is made to take advantage of every one of the twenty-four hours of daylight. People catch up on back sleep and catch up on back religion, it would seem, in the winter. Whether the long darkness and the cold do indeed put the fear of God in men's hearts, I do not know, but when the time comes that "Lighten our darkness" ceases to have any special appropriateness in evening prayer, and

"Softly now the light of day,
Fades upon our sight away,"

becomes farcical, the crowded congregations have dwindled to little handfuls. The hibernal Alaskan is by way of being devout; the equinoctial Alaskan still retains traces of piety, but the solstician Alaskan is pagan. It is midnight. As I passed along the water front a few moments ago a steamboat was unloading, and the streets were just as full of people as at noon. And I am writing this letter without artificial light. Presently I shall pull down the blinds and stuff up the cracks and try to make my cabin dark, before I go to bed.

But here I am wandering again, without having finished my story. We spent another day on Cleary Creek, and gathered altogether about \$1,600, clear of our expenses. It was not what we expected, but it was all we could get in the time. To do what we wanted to do was impossible in the time we gave ourselves, but Miss Carter could be absent from the hospital no longer.

We did not like to bring all that gold dust in with us, because the trail is lonely and there have been attempts at robbery, so we left it to be brought in by the treasure train at the end of the week. The miners who have gold to bring to town assemble at a given place, and accompany the pack mules that bear it. He would be a bold robber who would offer to hold up thirty or forty armed men.

Some time in August I shall go again, and I hope then to raise the balance of the debt. But there still remains the money for those essential improvements, for the well and pump, for the furnace, and for the drain. And Miss Carter has just told me of another—a store-room.

THE FAME OF FAIRBANKS

FROM Mr. Chapman at Anvik, nearly 800 miles from Fairbanks, comes this message: "Every one who has been at Fairbanks is enthusiastic about our friends there. I have seen men who were patients at the hospital, and the real light comes into their faces when they speak of it."

A FORMER SECRETARY OF THE MISSIONARY SOCIETY

THE Rev. George F. Flichtner, whose name will be recalled by many people familiar with the work of the Missionary Society in the years when the "Mission Rooms" were in the Bible House, died at Ipswich, Mass., July 25th. In those days the work of the Society was divided between two committees or boards, the foreign and domestic. Mr. Flichtner was secretary of the domestic committee from 1883 to 1885. For seventeen years he was rector of St. Paul's Church, Englewood, N. J., resigning in 1904 on account of ill-health.



BISHOP ROOTS ADDRESSING THE SOLDIERS UNDER COMMANDER TAN IN THE MISSION COMPOUND AT GANKIN

SOME NOTES OF AN EPISCOPAL VISITATION IN CENTRAL CHINA

WHEN Bishop Roots returned from his visitation to Ichang and other up-river stations of the Hankow District, an account of which appeared in the July SPIRIT OF MISSIONS, he spent a few days in Hankow and then started down the Yang-tse. His first stop was at Gankin, where he was received with the same interest and cordiality that had marked his arrival in the stations further west. Easter was a joyful day at Gankin in spite of a heavy storm. At the first celebration of the Holy Communion at seven in the morning, the bishop confirmed John MacWillie, M.D., and Mrs. MacWillie, presented by the Rev. Mr. Lindstrom. For the past two years Dr. MacWillie has been associated with St. James's Hospital, Gankin, as a missionary employed in the field. He originally went to China under the Canadian Presbyterian Board, but soon found himself drawn to the Church's work, in which he has rendered excellent service, particularly during Dr. Woodward's absence on furlough. Since his confirmation, Dr. MacWillie has received a regular missionary appointment.

"At the eleven o'clock service," writes Bishop Roots, "the Rev. Mr. Huang presented the three men who were confirmed, and I preached. The chapel was filled, in spite of the rain, and Mr. Lindstrom told me that those present were all regular attendants. It was really a good congregation, giving much the same feeling of vigorous life which I felt at Changsha, where there are so many promising young men among our adherents. The careful, steady work of the past few years is beginning to bring forth more visible fruit."

Before leaving Gankin, Bishop Roots called upon Commander H. H. Tan, head of the Gankin Military College,

which the bishop describes as "the most progressive establishment I have seen under purely Chinese auspices." Commander Tan seems to be an officer of unusual stamp.

"He goes with the men on all-day tramps, and not infrequently will take nothing to eat from morning to night, in order to show his men that he is their real leader. As a result of his policy, he is now getting an entirely different kind of recruits from those who formerly offered, who were from the lowest of the people. Sons of merchants, scholars, and even high officials are among his men, and the whole tone of the camp is a high one. If any man is found guilty of immoral practices, which are usually most common among Chinese soldiers, he is instantly dismissed from the camp, and Dr. MacWillie says he has never seen a military camp where there is a better tone in this respect than in that of Commander Tan.

"In talking with the commander's right-hand man, I mentioned the fact that it has not been customary in China for soldiers to be such men as are found in this camp, nor for them to be treated with such respect. He warmed up at once, and assured me that while that is so of recent years, it has not always been so in China, for in the old days, even as late as the Han Dynasty, military and civil officials were of equal rank and dignity. In this camp the old terms have been reverted to, and the term for soldier is one involving learning and respectability. The influence of this camp is likely to be considerable, also, for it is really a training camp, from which, after a term of service as ordinary soldiers, the best of the men are drafted into the military college or sent out to be military officers in other parts of the army."

The character of this college and its commander give special significance to the work which Dr. MacWillie has done in developing some of the soldiers into ambulance corps, the first bodies of the kind in the Chinese army. A few days after this first visit, Bishop Roots stopped again at Gankin on his way to Hankow for the ambulance corps drill and the presentation of the medals described in this issue.

The visit to Wuhu was of special interest because of the consecration of the new St. James's Church, as a memorial to the late Rev. E. Walpole Warren, D.D., of New York, and because of the interesting visits to promising out-stations, like Nanling and Fanchang. These and other points are included in Mr. Lund's big parish, though the detail of the work is carried on by two catechists, old Boone School boys, who are proving by their faithful service now the effectiveness of the school as a training institution, and the wisdom of spending years of careful work upon young men who can be developed into leaders of their own people.

The small but growing Christian community at Fanchang needs aid from home in order to equip itself with a modest church, schoolroom and residence for the Chinese worker. About \$1,800 or \$2,000 would supply this equipment. Once erected, these mission buildings would present a different aspect and exert a far different influence to that which could be attributed to the Confucian temple.

"We found this temple," Bishop Roots says, "in fairly good repair, and by the courtesy of a very gentlemanly person, whom we discovered afterward to be a scholar and writer of some reputation, we went all over the temple, seeing everything that attracted our attention, not only the beautiful scrolls inside the chief sanctuary, but even the sacrificial vessels, which were shut up in a kind of cupboard. Things were rather neglected, but evidences of good workmanship and real zeal were visible on

all hands, and it is certainly easy to see how the matter-of-fact scholars of China can feel very deep reverence for the sage whom they love to describe in the words most commonly found over the altar where he is worshipped, as 'The Pattern and Teacher for all Ages.' At the same time, one can hardly fail to be impressed, also, with the impotence of the great sage to do anything for China in her present decadence. There must come a new force from without, for the forces within are dying or dead. The scholar who treated us so courteously lives in the temple, and has a small school under the roof, but there in the very guest hall where he entertained us, and poured out tea for us, was spread the apparatus for opium smoking. He readily admits that opium is deadly to those who touch it, yet he has not moral force enough to banish it from his house, even when that house is part of the temple of the great sage."

Kiukiang was the last point visited. Here Mr. and Mrs. Van Meter are adjusting themselves to their new quarters and endeavoring to turn to the advantage of the Church all the opportunities for usefulness which the town presents. Here, as at other places in the mission, a confirmation service was held. Ten men and two women received the rite at a service which was reverent and hearty throughout. The emergencies of missionary work have required frequent changes in the foreign residents at Kiukiang. Since the mission was started there, four years ago, not less than five Americans have shared in its direction. Much of the present success is due to the faithful work of the Chinese deacon, the Rev. Richard Hu, another product of Boone School.

The journey back to Hankow was made by steamer, but in China the transportation companies seem to have even less regard for schedules than some of them are commonly reported to have in this country. The bishop writes:

"The steamer was late, not arriving

till 1:15 in the morning. Fortunately for my hosts, as well as for me, I was able to spend the last hour and a half of waiting for the steamer on the pontoon (to which the boat moors while at Kiukiang). The keeper gave me a room

about four by five feet, with a lantern, where I sat and read James's *Varieties of Religious Experience*. It did not occur to me till afterward that I was having a variety of religious experience at that very time."

HOW A MISSIONARY PHYSICIAN TRAINED THE FIRST AMBULANCE CORPS IN THE CHINESE ARMY

BY THE REVEREND EDMUND J. LEE

SINCE the China-Japan war revealed the pitiful weakness of China to the world and to herself, the Chinese Government has been making strenuous efforts toward military reform. To this end it has established military colleges at most of the capitals of the eighteen provinces to give a military training along foreign lines to the future officers of the Chinese army. Gankin, being the capital of Anhui province, the Anhui military college is located here.

The superintendent of this institution, a Cantonese gentleman named Tan, is a rare character of Chinese officialdom. He was for some years an officer in the foreign squadron of the Chinese navy, and after the war with Japan, spent three years in England supervising the construction of cruisers to replace those just destroyed by Japan. While there he learned much, and became confirmed in his belief that the only hope for China was to follow the lead of Japan out into the light of western knowledge. We have known him nearly four years now, and have come to esteem him greatly for his high aims and fine character.

Commander Tan has raised the military college to a plane of unusual efficiency. He has a corps of competent assistants, among them two officers of the Japanese army, whom the world has come to recognize as entirely qualified

to give instruction in the science of war. If one may judge from their work on the drill ground, these students are given a course that will compare favorably with that of the military academies of the West.

In addition to the charge of the military college, Commander Tan was last year given the organization and direction of another institution known as "The Model Training Camp." This was organized to serve as a model for the other military camps of the province, and also as a training school for the college. To understand the need for such an institution one must remember that, in general, the Chinese soldiers represent the lowest class of the people. They are poorly fed, poorly clothed, illiterate and immoral. Their officers, owing their appointment to influence or "pull," are without courage or efficiency; the camps are habitations of squalor and vice. A striking contrast to these is presented by Commander Tan's camp, with its neat, well-kept barracks, and its men thoroughly cared for and under perfect discipline. The standard for admission has been gradually raised, until now only men of good Chinese education can enter. No gambling or opium smoking are allowed in the camp, and soldiers found guilty of immoral practices are promptly discharged. Finally, the camp stands alone among the institutions of the city, in that its student-



"THE MEDALS WERE PRESENTED BY BISHOP ROOTS AND FASTENED ON THE BREAST OF EACH SOLDIER BY MRS. MACWILLIE. AS ONE BY ONE THEY CAME FORWARD TO RECEIVE THEM"

soldiers are not required, at stated intervals, to worship the tablet of Confucius.

In addition to his belief in western methods in military affairs, Commander Tan has also great confidence in the methods of western medicine and surgery. When placed in charge of the military college, he, therefore, took steps to secure the benefit of these for the students under him. Without any definite arrangement being made, but by working along the lines of Chinese etiquette and custom, it came to be the practice that when students from the college presented their commander's card at the clinic of our St. James's Hospital in Gankin they were treated free of charge. At each of the three annual feasts, when financial obligations of all kinds are discharged in China, Commander Tan has sent quite a generous check as a present to the hospital.

Since the establishment of the training camp, the same arrangement has been followed for its soldiers. They are offered the alternative of a Chinese doctor, but seem to share the opinion of their commander as to the relative value of Chinese and western medicine. At any rate, it is rare when there is not one or more soldiers from the camp in the hospital wards, and Commander Tan's card appears at most of the daily clinics. Then, too, the size of the three annual checks has gradually increased, until now the chief local revenue of the hospital is derived from this source.

The relation of the training camp to the hospital has been drawn much closer during the last year. This has been due to the organization of an ambulance corps at the camp by Dr. MacWillie, who has been in charge of St. James's Hospital during Dr. Woodward's absence in America. Last fall Dr. MacWillie proposed to Commander Tan that such a corps be formed, and offered himself to undertake the training of it. The offer was accepted with alacrity. Twenty-four men were chosen to constitute the corps, and red-cross badges were at-



THE FIRST AMBULANCE CORPS IN THE CHINESE ARMY. ORGANIZED OCTOBER, 1904

Yen Tsou Hung, one of the Christian medical assistants at St. James's Hospital, holds the silk red cross flag presented by Mrs. MacWillie. Commander Tan and Dr. MacWillie are seated in front

tached to their arms to differentiate them from their fellows. These men were taught by regular lectures and given practical experience at the hospital clinics. Their course included instruction in the treatment of wounds and fractures, asepsis, and bandaging. Finally, stretchers were secured from Shanghai, and the men were given careful training in the handling of these, and attained very creditable proficiency.

Now it happened that this first ambulance corps of the training camp was also the first ever organized in the Chinese army, and so marked a new departure in the military annals of the empire. We had this fact on the authority of Commander Tan, and it was later corroborated by His Excellency, Tieh Liang, Special Imperial Commissioner on Military Affairs, when he visited Gankin. It seemed that some notice should be taken of this interesting fact, so Dr. MacWillie decided to present an appropriate medal to each member of the corps, and Bishop Roots was asked to come from Hankow and make the formal presentation.

On the day fixed for the presentation, the soldiers of the camp, 300 strong, marched in the early afternoon to our mission compound. They fairly inundated the place, filling the guest rooms, and overflowing on the lawn and terraces. After a brief preliminary of tea and talking, the soldiers were drawn up in a horseshoe formation on the lawn, facing toward a higher terrace, on which the five squads of the second ambulance corps, organized since the first corps completed its course, opened the exercises with a competitive stretcher drill. When this was decided, Bishop Roots made an address to the whole body of student-soldiers, telling them of the high aim and splendid service of the Red Cross Society, and of the significance of the cross, its chosen symbol. He was followed by Commander Tan, whose speech was, for the most part, a fervent, but well-deserved tribute of thanks to Dr. MacWillie, to whom the organization and very efficient training of the corps



THE SOLDIERS LISTENING TO THE ADDRESS BY BISHOP ROOTS
The Men to whom Medals have been Awarded Stand at the Right



DR. MACWILLIE AND COMMANDER TAN

were due, and who was himself giving the medals to be presented that day.

After this came the presentation. The medals were of silver, with a centre of white enamel, on which was emblazoned the red cross. They were presented by Bishop Roots and fastened on the breast of each soldier by Mrs. MacWillie, as one by one they came forward to receive them. The part taken by a lady in this ceremony was significant of the fact that, in China, the old order is indeed changing, giving place to the new.

Medals were also given the best men of the second ambulance corps for special proficiency in the general instruction of the course, the medalists having been determined by previous examination. Finally, the winning squad of the competitive stretcher drill was presented with a beautiful trophy flag of white silk, this also bearing the red cross. The battalion then reformed and marched back to the camp, the successful squad proudly waving the memorial of its victory.

The training of this ambulance corps, of which the medal presentation was an interesting and appropriate culmination, has been a work which we reckon as bearing an influence unmingled for good.

It has been good in itself, as it has meant the introduction into China of what is the Christian element in modern warfare. In addition to this, it has to a marked degree gained for us the good-will and appreciation of the high provincial officials. The special imperial commissioner expressed himself as greatly pleased when told of the ambulance corps, and His Excellency, the Governor of our province, thanked Dr. MacWillie in person for what he had done. Then, too, the men of the two ambulance corps have come to know intimately our Christian hospital students, have attended prayers regularly at the daily clinic, and had free access to a library of Christian literature. We have ample evidence that these influences have had their effect, and that these young men, as a whole, have become very favorably inclined toward Christianity. They are men of intelligence and character, and will later on as officers have under their control large numbers of their fellow-countrymen, so that the good of this influence should be greatly multiplied.

A LAYMAN'S OPPORTUNITY

COMMANDER TAN, at whose request Dr. MacWillie has been training the first ambulance corps in the Chinese army, reads English. Unfortunately, however, he has few opportunities for keeping up with current publications. He gladly accepted Bishop Roots's offer of a year's subscription to an American weekly. It occurs to the Editor that there must be among the readers of *THE SPIRIT OF MISSIONS* at least two laymen, one of whom receives regularly *The World's Work*, and would be willing to forward it to Commander Tan, and one of whom receives regularly *The Century Magazine*, and would be willing to make a like disposition of it. A card to the Editor of *THE SPIRIT OF MISSIONS*, 281 Fourth Avenue, New York, will secure full particulars.

FROM WEST TO EAST

SOME NOTES OF BISHOP BRENT'S JOURNEY HOME

BISHOP BRENT, who returned to his post in Manila about April 1st, after attendance upon the sessions of the General Convention and much speaking in different parts of the country on behalf of the Philippine mission, had many interesting experiences on his journey, *via* Europe, the Mediterranean and the Red Sea. While in London he was the guest of the Archbishop of Canterbury, and participated in the consecration of two bishops, one of them being the Bishop of Korea. "It seemed rather fitting," Bishop Brent remarks, "that I should participate in the consecration of so near a neighbor as the Bishop of Korea. We are only 2,000 miles apart, and that in the Orient is not considered far." This London visit gave the bishop opportunity for consulting the India Office regarding British governmental methods in that land, and to talk over with Mr. James Bryce some puzzling questions in the Philippines. In many quarters the bishop found increasing interest in the study of colonial development and the relation of Western civilization to the Orient.

A brief stay in Paris enabled the bishop to preach in the American Church of the Holy Trinity on Sunday morning and on the same evening to visit the Latin Quarter to speak to the students of the Church congregation there. In Lausanne, the bishop, through a visit to his sisters, enjoyed what he calls "the one touch of home life that I have had since I was made bishop." Here, too, were calls to preach in the English Church and to lecture, by request of the American and English community, upon "America's Work in the Philippines." Passing through Rome on his way to the steamer at Naples, Bishop Brent received from the rector of the American congregation, the Rev. Dr. Nevin, a fifteenth century processional cross of beaten silver and

copper and a silver pastoral staff of historic interest. "This," he remarks, "will form a pleasant tie between the old and the new in the Manila cathedral."

Friends in Egypt would not let the bishop pass without a visit. The occasion was turned to good account by the opportunity offered for the study of colonial administration. "A phenomenal work has been done," says the bishop, "for the material progress of Egypt, but the development of morals is hardly discernible; furthermore, unless my understanding of the situation is defective, the prospect of England's ultimate withdrawal is infinitesimal. Whether distant generations will arrive at a stage where Egyptian autonomy will be the programme, I cannot say, but the feeling of the majority of those whom I saw, including the foremost authorities, is that democratic government will never be understood by the Oriental, and that if European civilization is to prevail in the East it will always have to be conducted by Europeans." Lord Cromer, whose attractive and powerful personality has been such an influence in Egyptian affairs, gave the bishop much valuable information, and spoke with interest of what America has done in the establishment of the Cuban Commonwealth. Two sermons in the English Church in Cairo gave the bishop opportunity for telling the congregation something about the religious needs of the Philippines.

As a bishop in the Orient must needs be a versatile man, this same Egyptian visit brought to the bishop's attention the excellent pack saddles which had been perfected through British experience in the Soudan and enabled him to arrange in Egypt to secure the pack train of donkeys needed for the transport of mission goods from the coast to interior points like Bontoc and Sagada. On each Sunday during the long, hot journey through the Red Sea to Colombo, the bishop held two services with

large congregations and hearty responses. At Colombo the bishop met a former friend in the present governor, Sir Henry Blake, a man whose long experience in the Orient enables him to appreciate Orientals to the full. He, too, feels that "democracy is quite unintelligible in large measure to the Oriental mind," and then, quite apart from matters of political or missionary interest, told the bishop of a curious discovery of two ancient Sanscrit books belonging to the sixth century. "Among other topics they discussed the cause of malaria and gave, among its causes, the bite of the mosquito. So once more we find that there is nothing new under the sun, the most recent discovery of modern science having been anticipated by Orientals fourteen hundred years ago."

Writing from Hong Kong, just before sailing for Manila, the bishop says, "I am looking forward with eagerness to taking up the knotty problems of my task once more, and I trust that some of the defects will be remedied by virtue

of past experience, and that a reasonable progress will reward our efforts for Christ and His Church."

Since his return to Manila, Bishop Brent has been greatly encouraged by the interest manifested in St. Stephen's congregation. Although, like all congregations in the Far East, it is subject to frequent change and has recently lost some of its most valued members, others have come to take their places, and attendance upon the services has been excellent. As a rule, the present church has been far too small to accommodate the Sunday worshippers, and the week-day services in Lent were well attended in spite of the excessive heat, the thermometer on Palm Sunday reaching 100 degrees. St. Stephen's is now entirely self-supporting, paying the stipend of its rector and maintaining its own parish interests, besides bearing its share in the general missions of the Church. The condition of the parish and the inadequate accommodations emphasize the urgent necessity for the erection of the cathedral.

THE CONSECRATION OF ST. JAMES'S MEMORIAL CHURCH, IN WUHU, CHINA

MAY 2d, 1905, will long be remembered in the China mission as the day of the consecration of St. James's Church, Wuhu.

The ceremony meant that the growing congregation at Wuhu might leave forever the small and ill-smelling rented chapel where it had worshipped for several years—at least, where as many of the congregation as could find room had worshipped for several years. Possibly there may be some among the growing number of readers of *THE SPIRIT OF MISSIONS* who are not informed of the circumstances of the building of this new church. For years the missionary, the Rev. F. E. Lund, and his faithful church members, had made the best of the conditions in which they found themselves. They were saving money for a new church building, but it would

have taken them a long time to secure the necessary \$5,000. On Christmas Day, 1903, the congregation gathered for its morning worship and the celebration of the Holy Communion. In the offering was found a message from the United States announcing that a friend had given \$5,600 for the building of a church and boys' school as a memorial to the Rev. E. Walpole Warren, D.D., who had died in Europe the previous summer. It is quite impossible to describe the delight of the missionary and his people. Those who wish to read something of it will find an article in the April, 1904, number of *THE SPIRIT OF MISSIONS*, entitled "What Happened in Wuhu on Christmas Morning."

Under Mr. Lund's careful supervision the church shown in the frontispiece of this issue has been erected. A little later,

doubtless, the grounds will be improved so that the approach to the building will present a better appearance. No one would wish, however, that the taking of the photograph had been delayed until this improvement had been effected. It is most interesting to see the church just as it was on the day of its consecration, and to note the large group of people gathered with Bishop Roots and Mr. Lund.

The church will seat 450 people. Its ninety foot spire is one of the most prominent objects in the city, for the Chinese are not given to building lofty houses. The members of the morning Sunday-school of St. James's Church, New York, during Dr. Warren's rectorship, have given a bell, which is now on its way to Wuhu.

This and a clock to be placed in the tower will render further service to the people of a land where timepieces are possessed by only a favored few.

On the left of the altar is a memorial tablet, made of white Italian marble, with the following inscription in Chinese and English:

To the Glory of God,
and in loving memory of
Edward Walpole Warren, D.D.,
Rector of St. James's Church,
New York City.
Christmas, 1903.

Bishop Roots came from Hankow to consecrate the church. His sermon,

given first in English for the benefit of the large number of foreigners present, and then in Chinese, told of the earnest efforts of Dr. Warren as a preacher of the Gospel during his life, and that now in China, as a result of the inspiration of his life and teaching, there stood a church, where that same Gospel would always be preached. Speaking of the meaning of such a building to those receiving it, the bishop pointed out that the gift does not mean that the Chinese Christian must be and is dependent on the foreigner, rather it gives evidence of the right relations between China and America. It means that good men the world over must help one another, and that the Chinese Christians may realize not merely the generosity of Christian people abroad, but rather come to understand the spirit and motive of the gift.

In connection with the consecration, eight Chinese were confirmed by the bishop and twelve baptized.

In addition to the new St. James's Church, Mrs. Warren's gift provided for the erection of a commodious two story building, containing a large lecture room, dormitory for sixteen boys, and five smaller rooms for the use of the school and as a residence for the Rev. Paul Maslin, Mr. Lund's American helper. Thus equipped, the outlook for the Wuhu mission is most promising.

AN IMPORTANT CONFERENCE OF NEGRO FARMERS

THE first meeting of the St. Paul Farmers' Conference, held at St. Paul's Normal and Industrial School, Lawrenceville, Va., on August 2d, "is a sign," as Archdeacon Russell said in closing his address of welcome, "of real advance that redounds to the credit of the Negro and proves to the world that he is progressing." A large arbor had been built especially for the gathering, and the

meeting was set for 11 A.M., but long before that time the farmers, to the number of 800 or more, began to come in their wagons, ox-carts and buggies from all parts of the country. After the religious services, President Russell spoke in part as follows: Opportunity was here for all, and because God had given to the Negro a black face was no reason why he should fall behind and lag in the race. The quali-

ties which enabled the white man to succeed would enable the Negro to forge ahead, if he would only apply them. The Negro must make the best of his opportunities; he must be manly and self-reliant. Referring to the progress that had been made, the archdeacon pointed out that in the neighborhood of Lawrenceville there were Negroes owning from five hundred to a thousand acres of land. The total assessed valuation of the property of the colored people of the county showed a gain of 25 per cent. in five years. The value of the land amounted in 1905 to \$56,274, an increase of 65 per cent. in five years. In the State of Virginia alone 25,000 farms are owned by Negroes. In Richmond there are four Negro banks, with a combined capital and deposits of nearly a million of dollars.

After a brief business session, former Commissioner of the Revenue, H. C. Green, opened the discussion on the topics for the morning—(a) "The Elevation of Morals and Religion"; (b) "The Making of Good Citizens"; (c) "Better Houses and Churches." After Mr. Green had finished speaking, a most interesting and inspiring discussion followed, in which one caught notes of achievement, of pride in progress made. The discussion lasted a long time, for many had some story of progress to relate. Finally the committee on resolutions reported the following:

(1) The conference declares the Negro has much to be thankful for. According to the census returns he has saved more than \$300,000,000 in his forty years of freedom. In twelve southern states he owns 173,352 farms. He has organized and supports 28,000 churches. There is no evidence that education increases crime. These facts indicate the Negro's possibilities.

(2) Lynching is fast dying out, and there is more evidence of the co-operation of the races in creating a public sentiment in favor of law and order. This is an especial reason for gratitude.

(3) Our people are buying land, dis-

carding the one room cabin, giving increased attention to stock, poultry and fruit raising, avoiding crop mortgages and starting bank accounts. We would urge constant attention in these directions. We discourage the use of intoxicants and urge our people to set their faces against intemperance.

(4) While representatives of the race should be educated in industrial schools, colleges and professional institutions, we must remember that it is the public schools on which the masses are dependent. We believe that our young people should be taught industries, trades, agriculture and household economy regardless of the character of their mental training. While the schools in the cities and larger towns are reasonably good, those in the country are generally poor, being without school houses or well trained teachers, with a term of only four or five months in the year.

(5) To remedy this we must keep in closest touch with the school officers, pay the assessed taxes, build school houses and lengthen the school term.

(6) A united effort must be made to reduce the number of idlers. We must make our labor more reliable. The moral and religious standards must be kept high, by putting a premium on right living and condemning wrong living. We must train our children to have race pride. We believe that the exercise of patience, co-operation, mutual forbearance, and hard work will bring success.

At the afternoon session the topics discussed were: "Agriculture and Daily Science"; "Co-operative Banking on an Economic Scale," and "The Negro in the Commercial World."

The last Thursday in August, 1906, was set as the date for the next meeting. The conference was a success in every way, and while no special effort was made to work up the attendance, it was surprisingly large, and it would be hard to find a gathering where more intense interest was shown.

HOME FIELD NOTES

FACTS, NEEDS, POSSIBILITIES AS THE BISHOPS SEE THEM

THE GAINS OF TEN YEARS IN SOUTHERN FLORIDA

1. The Church in Southern Florida has nearly \$200,000 more in churches, rectories, and other property than when I made my first report in 1894.

2. More than forty churches have been built, and nearly as many new places have been opened up for mission work.

3. More than 2,000 people have been confirmed.

4. The number of communicants has increased from a little over 1,900 to considerably more than 3,000.

5. While a number of places have become almost depopulated, and the strength of certain missions been thereby weakened, and a few broken up, yet the great majority have progressed in a healthful way, and new fields of labor are constantly opening up.

While the general condition is good and the outlook hopeful, I must acknowledge I am not, myself, able to go through as much hard and continuous work, in the oversight of this far-reaching field of nearly 40,000 square miles in a semi-tropical region, as I have been in the years that are now past.

SALINA PROGRESS

UNDER God's blessing, the progress in Salina must be attributed to four causes: The continual support of the Board; the many generous friends who have become interested in what we are trying to do; the loyalty, consecrated faithfulness and the general efficiency of the missionaries, and the willing co-operation of the lay-people of the district. The third of these causes I wish to note especially, for if the work is to be well done here there must be strong men to do it, and while our staff is small, there is nothing for which I am more thankful

than the character of the men who compose it.

Services are now being maintained and work carried forward in twenty-seven places regularly, and in nine other places occasionally. It will be seen that the work has increased twofold. There are twice as many missionaries, twice as many self-supporting parishes, and services of the Church are held in twice as many different stations.

MINNESOTA'S MISSION- ARY SITUATION

MINNESOTA has thirty independent parishes or self-supporting congregations. This means that they are able to pay a resident clergyman at least \$700 a year, with rectory, and enjoy regular Sunday services without the assistance of a mission grant, and without combination with adjoining fields. Only nine of these pay their rector as much as \$1,200 and rectory.

There are thirty-three additional points (missions or dependent parishes) which we are able to supply with at least one service every Sunday throughout the year, or with service on three Sundays in each month. Some of these are missions supplied with afternoon service by neighboring parochial clergy, and are so favored, not because of their financial strength, but because they are fortunate to be near another parish.

There are seventy-two other missions, dependent parishes, and preaching stations in which services are held. Some of the stronger have service every other Sunday, and show a strength which gives promise of early independence if only our missionary funds would permit the sending of a resident clergyman who could hold service every Sunday. But in a growing town, with other religious bodies strongly represented, it is fatal to aggressive growth to have our church



THE CHURCH IN A SACRAMENTO MINING CAMP

closed on half of the Sundays. The problem presented by this situation, and the anxiety to secure increased funds with which to meet it, have lain heavily upon my heart since I have been Bishop of Minnesota. By strenuous effort we have increased our funds for diocesan missions to more than \$5,000. Our offerings to general missions under the Apportionment Plan have increased from about \$700 to upwards of \$3,000. As a result, some progress has been made; but not nearly so much as would have been the case, if the southern part of this state had not been visited with two successive years of crop failure, and if so many of our Church families had not removed from some of the towns in question. . . . I have had repeated evidence that in towns where our services are regularly and efficiently maintained, and where no scandal disrupts the flock and paralyzes interest, our Prayer Book Church has a marvellous power of attracting new adherents.

SACRAMENTO SUCCESSES

IN spite of the ups and downs of Church life in a missionary district, shifting of clergy, removal of communi-

cants, financial anxieties involving now a missionary's bread and butter, now the cost of erecting a new church or rectory, taxes, insurance and countless other needs, we may record solid growth in the District of Sacramento. Almost every parish and mission along the entire list of seventy-two shows progress. In one or two places there has been a decline, owing to inability to keep a priest in residence, or failure of the people to sustain their pledges. Such instances are rare. On the other hand, we have advanced the fighting line to points never before attained, and made inroads into shadowy, unexplored regions where hitherto this Church has been unknown.

NORTH DAKOTA'S GROWING POPULATION

THE state has continued its rapid increase in population. Thousands on thousands have arrived from across the Atlantic and from various regions of the United States, to take up their residence in North Dakota. But these immigrants are rarely members of our Church. Only occasionally does some Englishman or Canadian appear with his Prayer Book, and the Americans who re-



McHENRY, A TYPICAL NEW TOWN IN NORTH DAKOTA WHERE THE CHURCH IS AT WORK

move hither are mainly from localities where the Episcopal Church has few, if any, adherents. One of our communicants, a land agent, tells that he has located in his country during the past eight months some sixty families from the Mississippi Valley, not one of which belonged to us.

One-half of our population is foreign-born and foreign-bred—the Scandinavians, who are all Lutherans, and the Poles, Finns, German-Russians, etc., who are all Romanists. These foreigners are usually devout along their own lines; and it is not our purpose or desire to proselyte them. A good share of the native Americans are quite indifferent to religion, and it is our purpose and desire to convert them; but the task is slow.

SOUTH DAKOTA'S MAGNIFICENT DISTANCES

THE South Dakota field is so extensive that it would tax the strength of a bishop in the fulness of his youthful vigor. The congregations now number 125, most of them feeble and needing special care. They would demand the en-

ergies of a strong man were they embraced within a comparatively small area, and that an area covered by a network of railroads. But South Dakota extends 200 miles from north to south and 360 miles from east to west, and has an area of 80,000 square miles. None of the railroads run all the way across it from east to west. The white populations of the eastern and western parts of the state are separated from each other by a stretch of country extending 200 miles from north to south and 120 miles on an average from east to west, occupied chiefly by Indians and entirely unreached by railroads. There are scattered over it seventy-five Indian congregations, which can be reached only by wagon; and these congregations are at all distances from each other, ranging from a few hours to eight or ten days. In the eastern part of the state, which is occupied by about 400,000 white people, many congregations are from three to twelve hours' journey by rail from the chief railway centre, while the congregations of white people in the western part of the state, the Black Hills, are distant from the chief railway centre from twenty to twenty-seven hours.

SOME PLAIN TRUTHS ABOUT MISSIONS IN INDIA

BY SUSIE SORABJI

IT was with a good deal of surprise that anyone to-day could dare to publish such false statements as those I read in the extract, presumably from a Philadelphia paper, which was sent me. I do not know who Mr. Ak Mostundar is, but I should like very much to find out from what part of India the man can be who says: "The missionaries who are sent from this country to teach the Holy Word among the heathenish and famine-stricken tribes of East India are not accomplishing the purpose for which they are sent, and the majority of them are living a life of luxury in that country that they could not enjoy among the democratic people of the United States!"

Let us examine the first statement—"The missionaries are not accomplishing the purpose for which they are sent." A glance at the British census report for 1901 will show the most casual reader, *first*, that the Indian Christian community is increasing at a greater rate than any other in India; and *secondly*, that there are, I believe, 27,000 famine orphans gathered into orphanages by the missionaries, who, by untiring and constant effort, raise the necessary funds for their support. Does Mr. Ak Mostundar know what it means to have hundreds of little ones looking daily to one (as the human instrument) for food and clothing?

Does he know aught of the days and oftentimes the nights of prayer in which the toil-worn missionary lays before God the needs of the little fatherless, desolate children whom he has undertaken to support, and for whom, owing to such irresponsible statements as this man's, the funds are delayed or denied?

Did Mr. Mostundar see the missionaries, as I did, during the famine, la-

boring indefatigably, faithfully, bravely, battling with death for the lives of the small bits of humanity (that the high-caste Hindu passed by) that gathered at his door?

Has he seen the missionary now caring for, educating, *loving* those thousands of orphans who but for him must have died?

The statement anent the lives of luxury lived by the missionaries is an old falsehood that the opponent to Christianity has always told. It is almost as funny as the one Mr. Mostundar tells about "the common sight in the streets of Bombay—carriages bowling along drawn by splendid horses and decorated in an elaborate manner"—that he avers belong to the missionary. Why, the Zenana Mission's dilapidated carriage and miserable-looking horse are a standing joke in India. I recall with mingled feelings of amusement and vexation the truly disreputable vehicles of the missionaries in Poona, Bombay, and other parts of India, and my English and Indian friends' remarks about them. "A missionary's horse!" said one young Indian barrister to me. "Oh, yes, it has *points*—is full of them, in fact—you can hang your hat on any one of them!"

In regard to the mode of living, luxury is a relative term. An iron bedstead, table and chairs are luxury to the poor cultivator in some far-off Indian village, the cultivator who rolls himself up in his blanket, and slumbers peacefully under the stars, or eats his meal off a palm leaf under the spreading banyan-tree that shadows his mud-walled hut.

Many of the missionaries who labor in the villages adopt with more or less modification a simple village life, and

every missionary will tell you he prefers this to working in the large and crowded cities. Here, however, it would be as absurd as useless for the missionary to live in any but the simple mission bungalow that shelters the traveling missionary from another station, and so saves him hotel expenses; the occasional traveller from a distant land, who is visiting missions in the Orient; the ungrateful "globe-trotter," who, after availing himself of its hospitality, goes home and writes a book about the extravagance of his host; the convert to Christianity who is turned out of house and home, and flies to the missionary for protection; the many little orphan babies that get left on the doorstep by those who know the good care they will have there; and the hundred and one inquirers and high-caste visitors who come to call and argue and learn about this wonderful new faith the missionary holds.

Too often the attempt of the western missionary to live on native food has ended disastrously. Lives are too precious to be sacrificed thus to the notion that the missionary of the Gospel must abjure all normal rational modes of living, and adopt in a foreign land, where he is working under terrible pressure anyway, methods that his western constitution cannot stand.

The objections regarding the lack of industrial training can be refuted by a glance at any missionary report or magazine. "Industrial Missions" are the burning question in India. I can name mission after mission where carpentry, weaving, metal-work, lace-making, and what not are being taught. I would like to know how many missionaries Mr. Ak Mostundar is personally acquainted with, so that he is able to state what he does from personal knowledge, and how far he inquired into the results of their work ere making his assertions. I believe there never was a more hopeful period than this in the history of missions, that we are on the eve of a great and mighty revolution in

the ancient system of idolatry, that the revival that has begun in Assam will spread throughout the land, and that India—faulty, beautiful, mystic, lovable India—will be won for Christ.

THANKS TO MANY FRIENDS

A RCHDEACON STUCK and, indeed, the whole population of Fairbanks, are grateful to the members of the Church Periodical Club and many other friends who have sent magazines and books for the use of St. Matthew's Reading Room. He ventures to suggest that all magazines be sent flat and not rolled. When this is done they come much better through the mail and can be easily handled upon their arrival. If sent rolled the long journey of about six weeks succeeds in making the roll a permanent feature of the magazine, and it is impossible ever to get it flat again so that it can be conveniently handled and read.

When Archdeacon Stuck returned from his winter journey he found about eighty letters from friends who, having mailed magazines, had thoughtfully written to that effect. They asked that he might tell them whether the packages had been received. It was impossible to do this with absolute certainty in every particular because during his three months' absence the packages had naturally been opened as they arrived and some wrappers had been destroyed. The archdeacon did his best to comply with these requests by securing the services of a typewriter "at something like a dollar a minute" (the prices of all commodities are high in Fairbanks, and for luxuries one must pay an exorbitant rate). If the archdeacon has failed to make acknowledgment of any gift, he regrets it sincerely and hopes that he may be pardoned.

The Editor of THE SPIRIT OF MISSIONS, in the interest of the slender treasury of the Fairbanks mission and, if he may

venture to be personal on behalf of a friend, in the interest, also, of a tired man, would ask whether it might not be possible for those who have so kindly aided the reading room in the past, to continue sending up-to-date magazines and books by mail, without requiring a personal acknowledgment. It may safely be assumed that the packages will be

duly received and will accomplish the purpose for which they were mailed.

The archdeacon begs his friends to believe that it was the highly paid operator of the typewriter and not he himself who was responsible for the inscription written across the face of the envelopes to indicate the source whence they had come.



"ALL ABOARD FOR THE WEST!"
Taking the Stage for Saratoga and Encampment.

GLIMPSES OF CHURCH WORK IN THE DISTRICT OF LARAMIE

BY ARCHDEACON COPE

"**A**LL aboard for the West!" The archdeacon steps on the train after a week's mission of three services daily in the parish of Kearney, Neb. The journey is to Hanna, Wyoming, for eight days' special services in that well-known mining camp. Where is Hanna? The Union Pacific Railway crosses the Nebraska plains for nearly three hundred miles. Before reaching Cheyenne the ascent into the Rockies commences, and continues until an elevation of over

8,000 feet is reached. Then the train descends to 7,200 feet and speeds through the Rocky Mountain plateau, called the Laramie plains. In the distance are the Medicine Bow Mountains, with the snow-covered peaks, supplying the water for irrigating the meadow lands beneath. On the line of the Union Pacific, between Cheyenne and Rawlins, extending 200 miles, we have most of the work in the southern Wyoming portion of the District of Laramie. But this is a fragment of the territory, when

one considers that this district embraces 100,000 square miles. Between the parishes of Laramie and Rawlins are several small settlements. Passing the small stations we note Medicine Bow, the scene of *The Virginian*, and recall the bishop who figures in the story, whose genial personality and optimistic spirit will long be remembered in these parts.

But here we are at Hanna. The candidate for Orders, Mr. Watson, is on the platform, but the greeting is saddened by the painful limping of this whole-souled worker, the result of exposure. To reach this point from Saratoga a stage journey of twenty-six miles is necessary. Some weeks before the stage driver lost his way, and he and the missionary were compelled to spend the whole night in the stage with a temperature of 20° below zero.

What a strange looking place Hanna is! There are the pit buildings, with their huge smokestacks, and the rows of cottages all built exactly alike. It is a closed town in every particular; with the exception of the Finnish church building and the temperance hall, the sites are leased for a term of years. Every building is owned by the coal company.

In this settlement of nearly 1,000, we found about seventy English-speaking families, the rest of the population being Finns and Negroes. The number of children is striking; each household has from three to six. The archdeacon spent a week here in house-to-house visitation and daily services. The fruit of the missionary's work and of the special services were seen in a class of nine presented a little later to the bishop for confirmation. The people are looking forward to the erection of a suitable chapel and are nursing the hope of a resident clergyman. A new mine is being opened, which will add at least five or six hundred to the population. As there is no resident minister of any denomination in Hanna, it is hoped that something can be done to shepherd these

people. But Bishop Graves is sadly hampered by lack of men and means. There is ample work for a man at this point and the other small settlements between Laramie and Rawlins. At the closing service of the mission the building was crowded, and urgent were the requests for continuance. Here, as in many places, the choice spirits make one forget the barren surroundings, and compel the spiritual needs of the people to be the first consideration.

Leaving Hanna, the archdeacon's next appointment was at Wolcott, where the stage leaves for Saratoga and Encampment. Here is a small hotel, the ever-present saloon and a few unpretentious dwellings. It was sheep-shearing time, over 130,000 sheep were sheared close by, and the settlement was alive with Mexicans, Spaniards, and Mormons. Service was held in the evening in the small, rough board schoolhouse. Many of the shearers were present, and the text of the sermon was suggestive, "How much is a man better than a sheep?" During this service one adult and three infants were baptized.

The archdeacon left Wolcott next day for Saratoga. The journey in the six-horse stage was trying, with a foot of snow on the ground and the roads broken up. On arrival at Saratoga, hearing of a child for baptism four miles away, he was driven there, returning Sunday morning in a blinding snowstorm to celebrate the Holy Communion and preach. Early in the afternoon the archdeacon took the stage to Encampment, reaching there just in time for evening prayer and sermon. Depression and fatigue were forgotten in the presence of the crowded hall and the hearty singing of the surpliced choir. This mission was organized a little over a year ago. Encampment is a mining town. The longest aerial tramway in the world is here, bringing the ore from the Ferris Haggerty mine, sixteen miles away. Whenever the railways penetrate the region, it will become a great copper producing region. There are but few



THE LONGEST AERIAL TRAMWAY IN
THE WORLD

*Four Foot Pipe Line of the Pennsylvania
Wyoming Copper Company, Bringing the
Ore from the Ferris-Haggerty Mine
into Encampment, Wyoming*

communicants here born in the Church, but others are interested in the work and are learning the Church's ways. The need of a church building is great. Lots have already been secured, but outside help will be necessary in order to grasp the opportunity.

Monday, April 3d, found the archdeacon returning by stage to Saratoga, where he found the missionary so seriously ill that it was deemed advisable to remove him to the hospital in Cheyenne. The archdeacon accompanied him the 210 miles by stage and train, ministering to his wants on this painful journey. This is the nature of the work the year around.

The reasonable policy in missionary work is concentration, but the limited means at the disposal of the bishop make it almost impossible to cover the ground and to reach the scattered people. The clergy must serve in some cases at from twelve to fourteen points,

and to travel almost day and night. Methodism is wiser. For Wyoming alone the Methodist Board makes an annual appropriation of \$6,000, one-third more than we have for the western half of Nebraska and the greater part of Wyoming, including the bishop's salary.

Is there a young priest who will, for the love of souls, volunteer for the work at Hanna at a stipend of \$700? We need another for a very interesting field, with four chapels out of debt, and good foundations laid. Perhaps some reader of *THE SPIRIT OF MISSIONS* is a stockholder in the Union Pacific Coal Company? Will he not recognize responsibility for the moral welfare of the young in the mining town of Hanna and help toward the chapel fund?

PRAYER BOOKS FOR ALASKA

THE last message from Archdeacon Stuck, of Alaska, written on the back of an envelope, reads: "We need prayer books and hymnals badly. Tell the people to keep on sending magazines. They are a great blessing to the miners, and I am scattering the surplus copies far and wide on the creeks and in the camps." The New York Bible and Common Prayer Book Society has already sent a supply of bibles, prayer books and hymnals without cost. Owing to the heavy express and freight rates the society is unable to send all the books needed, but has agreed to supply the books without cost if the Editor can arrange for their transportation. The simplest way to do this is to ask readers of *THE SPIRIT OF MISSIONS*, who would like to send a copy of either the Prayer Book or Hymnal to Archdeacon Stuck, to send the Editor, at 281 Fourth Avenue, New York, five cents in stamps. This will pay postage on one copy of either book. The cheapest way to send the books is through the mail.

THE SILVER BAY CONFERENCE OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT

BY SAMUEL THORNE, JR.

THE fourth annual conference of the Young People's Missionary Movement at Silver Bay, N. Y., was held during the last ten days of July and was attended by 603 persons, almost half again as many as last year. The delegates were widely representative and included a great number of experienced missionary workers.

Our Church was fifth in representation with twenty-eight, but first in the increase over the number present last year. Among the members who attended this year were three of the clergy, two deaconesses, a number of teachers of mission study classes, Auxiliary workers and Sunday-school teachers. The Junior Auxiliary was especially well represented by a number of diocesan and parish officers. The presence of so many trained in missionary and other Church work added decided strength to our group meetings.

The daily programme of the conference was varied somewhat from previous years. Four Bible-classes were held before breakfast. Afterwards those purposing to become foreign missionaries met with returned missionaries and board secretaries in a volunteer meeting. At 8:45 the conference assembled for morning prayers. The hour following this was given to discussion of methods and means for promoting interest in missions. The discussion was especially directed to the important influence of missionary study classes,* missionary

books and libraries and graphic methods of education such as maps, charts, and curios which had pertinent bearing on the subject.

During the next hour classes in home and foreign missions were held. Africa was the subject of study in the latter, the text-book being *Daybreak in the Dark Continent*, by Wilson S. Naylor.*

This is the latest Forward Mission Study text-book, and will be widely used this year. All the classes were conducted with the aim of emphasizing our personal obligation in the work of world evangelization, and with this purpose in view to train leaders for conducting similar classes during the coming year. At eleven a general meeting of the conference in the main hall brought the morning session to a close. This gave an opportunity for more formal addresses by workers in the home and foreign fields.

Among the members of the conference were missionaries from China, Korea, Japan, the Philippines, Assam, India and Africa. From time to time opportunity was given them to tell of the work in the foreign field. The earnest accounts of past success and of hope being realized for the future were most inspiring. Equally enthusiastic workers in home missions did not let us forget the duty at our own door.

In the afternoon tennis, base-ball, swimming, climbing the hills about Lake George or making excursions on the water offered various means of recreation. At all times the superb scenery of lake and wooded hills formed a fitting setting for the work and pleasure of the gathering.

After supper the conference again as-

* In 1900 the Methodist Episcopal Board set on foot its mission study campaign, forming in that year 300 classes with a membership of 2,890. This last season the classes numbered 1,260 with a membership of 16,724. The figures in detail are:

Year.	No. Classes.	No. Members.
1900-01	300	2,890
1901-02	445	5,312
1902-03	482	6,102
1903-04	682	8,613
1904-05	1,260	16,724

* Published by the Young People's Missionary Movement and to be obtained by addressing the Educational Secretary, 281 Fourth Avenue, New York. Price, 35 cents, paper; 50 cents, cloth.

sembled at a vesper service of the same general nature as the meeting at the close of the morning. Following the vesper service members of the conference met in what were known as group meetings. At these smaller conferences members of the various Churches came together by themselves. After the inspiring gatherings of the day, the group meetings were helpful in discussing how to apply our study and thought toward advancing interest in missions during the coming year. The Rev. Everett P. Smith, Educational Secretary, acted as presiding officer of our group, beside leading one of the classes on the study of Africa. His presence and work were much appreciated, not only by our own members but by the conference at large.

At our second meeting committees were appointed to consider and report upon: (1) How to promote mission study; (2) missions in the Sunday-school; (3) extension of missionary activity in other Church organizations; (4) missionary books and accessories. Reports from these committees were presented at the last meeting and a general statement of policy to guide the members during the year was adopted.

The needs for making clear the idea for which the Young People's Missionary Movement stands, and for making known the inspiring opportunities which the conference at Silver Bay affords were emphasized. The personal obligation to live from day to day in the missionary spirit, which the meetings had caused to be so forcibly felt, was voiced in the determination of each member upon return home to do all in his or her power to promote mission study classes and interest in missions in the Sunday-school.

Another feature of the conference was the missionary exhibit. This consisted of an excellent collection of charts, leaflets and pamphlet literature of all the leading home and foreign mission boards. The exhibit has grown to such proportions as to occupy not only a building especially set apart for it, but also the walls of the main hall of the

conference. The exhibit emphasized the importance of the graphic method in a great educational campaign for missions.

A danger which underlies such a conference as that at Silver Bay is that in the study of methods the mind may forget the higher purpose of the work and the need for the guidance of the Holy Spirit. Realizing this the prayer life which was emphasized by the leaders in all meetings and deliberations was most helpful and uplifting. It was a spiritual experience not to be forgotten. The stirring addresses and the spirit which pervaded every meeting made us feel what power members of our Church can gain from such a conference; what a broadening and uplifting opportunity it afforded in working for a world cause with others without regard to differing views. Few experiences could better emphasize the sinking of self in the pursuit of the missionary ideal.

In comparing the conference with those of past years the increased strength of our delegation has not been without influence upon the gathering as a whole. The Young People's Missionary Movement, organized in 1902, finds its field among the young people of the churches of the United States and Canada. Its object is through meetings and conferences during the year to encourage educational missionary campaigns; by its publication department to act as a clearing house for missionary books and literature, and to serve the various missionary boards in any other way possible. The headquarters of the movement are at 156 Fifth Avenue.

During the last three years, as a result of the meetings and conferences held under its auspices, 100 young men and women have been led to volunteer as missionaries for the foreign field.

To meet the constantly enlarging field of opportunity the Executive Committee, in its recent meeting at Silver Bay, found it necessary to plan for a year's work requiring three secretaries in place of one and a budget more than double that of the present year.

THE SANCTUARY OF MISSIONS

THANKSGIVINGS

"We thank Thee"

For the consecration of St. James's Church, Wuhu, China, and for the devoted life it commemorates. Pages 690 and 715.

For the increased offerings for Church Extension. Page 693.

For the new missionaries now on their way to distant fields. Page 691.

For the success of the conference of Negro farmers at Lawrenceville, and for the share that St. Paul's School has had in making it possible. Page 716.

For the work of the native Christian women in the Districts of Honolulu and Shanghai. Pages 731 and 733.

For the success of the summer conferences at New Milford, Silver Bay and Richfield Springs.

For the encouraging outlook in the District of Hankow. Page 706.

INTERCESSIONS

"We pray Thee"

That the Church's work among the Japanese students may be greatly blessed. Page 695.

That the needs of the church and hospital in Fairbanks may be met so that both may be better equipped to minister to the people of Central Alaska. Page 701.

That the successful work done in organizing the first ambulance corps in the Chinese army may be used for the extension of Thy Kingdom. Page 709.

That the members of the Church may realize the manifold opportunities in the home field and may give men and means for the extension of the Church therein. Pages 718 and 723.

That an increasing number of Church people may be led during the year 1905-6 to undertake the systematic study of missions. Page 726.

That the mission at Cape Mount may prosper, and the missionaries be sustained in the midst of their work by Thy strength and presence. Page 737.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

THE REV. CHARLES E. BETTICHER, JR., sailed from Seattle by steamer *Farallon*, on July 18th, and arrived at Fairbanks August 15th.

MRS. A. R. HOARE and child arrived safely at her husband's station, Eagle, on July 15th.

MISS EDITH A. PRICHARD, on a short leave of absence granted by Bishop Rowe, left Ketchikan on June 26th, arrived at Vancouver by the steamer *Amur* on June 28th, and reached her home at Newark, O., July 5th.

MISS HARRIETTE S. MASON, of Tanana, about to be married, resigned from the mission August 2d, at the close of three years' efficient service.

MISS ISABEL M. EMBERLEY arrived at her station, Fairbanks, July 27th.

MISS IDA L. THOMPSON, *en route* for Circle City, sailed from Seattle on the steamer *Dolphin* July 23d.

Brazil

THE REV. JAMES G. MEEM and family, who sailed from Rio de Janeiro by the steamer *Tennyson* on July 7th, reached New York on the 24th of that month.

Shanghai

MR. JAMES H. GEORGE, JR., who, under arrangement with Bishop Graves has agreed to render three years' service as professor in St. John's College, Shanghai, left his home in Newtown, Conn., on August 17th, and sailed by the steamer *Mongolia* from San Francisco on August 26th.

DEACONESS THEODORA L. PAINE, Miss Sarah Nicoll Woodward and Miss Mary A. Hill, all recently appointed to the Shanghai mission, left New York on August 18th, and sailed by the steamer *Mongolia*.

Hankow

MR. ERNEST ALBERT RICH was ordained to the diaconate at Reisterstown,

Md., by the Bishop of Maryland, on July 22d, when his appointment to the Hankow mission took effect, pursuant to the action of the Board of Missions on May 9th.

THE REV. FRANS E. LUND with his family, on regular leave of absence, sailed from Shanghai by the steamer *Tonkin* on July 15th, and after a week in Japan, sailed from Kobe by the steamer *Kanagawa Maru* on the 23d, arriving at Seattle on August 8th. He proceeded to Hamilton, Ont.

THE REV. EDMUND J. LEE and Edmund Lee Woodward, M.D., returning to duty, left New York on August 6th, and sailed from Vancouver by the steamer *Empress of Japan* on the 14th.

MR. RICHARD DELAFIELD SHIPMAN who, under arrangement with the Bishop of Hankow, is going to Wuchang as a volunteer worker for one year, left his home in New Haven on August 8th, and sailed from San Francisco by the steamer *Mongolia* on the 26th.

MRS. JAMES JACKSON, accompanied by her son, G. F. Radcliffe Jackson, left Wuchang July 7th, and on the 15th sailed from Shanghai by the steamer *Empress of Japan* and, arriving in Vancouver August 1st, reached New York on the 7th. On the 16th she proceeded to Charlottesville to make arrangements for her son to enter the University of Virginia.

Tokyo

THE REV. W. FRANK MADELEY, on regular leave of absence with his wife, sailed from Yokohama by the steamer *Iyo Maru* on July 8th and, arriving at Seattle July 21st, reached Chicago on the 26th of that month.

MISS CLARA JOHNSON NEELY, after six years' service in the field, sailed from Yokohama by the steamer *Empress of India* on June 30th and, arriving at Vancouver July 11th, reached her home in Portsmouth, Va., on July 16th.

Kyoto

THE REV. JOHN C. AMBLER and family, under leave of absence upon phys-

ician's certificate for Mrs. Ambler, sailed from Kobe by the steamer *Kanagawa Maru* on July 23d, and arrived at Seattle, August 8th. They reached Clifton Springs, N. Y., on the 18th of the same month.

THE REV. J. LINDSAY PATTON, on a short leave of absence to settle his family, whom he brought with him, in this country, sailed from Kobe July 5th, by the steamer *Iyo Maru* and, reaching Seattle on the 21st, arrived at his home in Ashland, Va., on the 31st of the same month.

Porto Rico

MRS. J. H. VAN BUREN, wife of the Bishop of Porto Rico, has been seriously ill during the summer, with nervous prostration, and has gone to a rest-cure, in the hope of hastening her convalescence.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers, who can accept appointments to speak, is published. All should be addressed at the Church Missions House, 281 Fourth Avenue, New York, unless a special address is given:

Africa: Miss Agnes P. Mahony, of Cape Mount.

Boisé: Bishop Funsten.

China: The Rev. Arthur M. Sherman, of Hankow.

The Rev. F. E. Lund, of Wuhu.

The Rev. C. F. Lindstrom, of Gankin.

Mary V. Glenton, M.D., of Wuchang.

Japan: The Rev. H. St. George Tucker, of St. Paul's College, Tokyo.

The Rev. Isaac Dooman, of Kobe.

Porto Rico: Bishop Van Buren.



THE ANNUAL MEETING OF THE HONOLULU BRANCH

THE WOMAN'S AUXILIARY

To the Board of Missions

THE WOMAN'S AUXILIARY IN HONOLULU

I T must cheer every other branch of the Auxiliary to see what a representation of the Honolulu branch can gather for an annual meeting. And the reports brought at the time are as cheering as the assembly itself. Boxes sent to St. Mary's Orphanage, Shanghai, to Alaska and to the Shoshone Indian school in Boisé District, money gifts for Bishop Schereschewsky in Tokyo, and the full quota promptly given for general missions, with \$115.06 toward the United Offering of 1904, show the varied interests of the branch, while the needs of the district have their place and receive contributions in both boxes and money. From the secretary's report we make some extracts to show how the work began and grows.

"The Honolulu branch of the Woman's Auxiliary was formed in November, 1902, and in its first year three parish branches were organized; in St. Andrew's Cathedral, St. Clement's and St. Peter's, and a Junior branch at St. Andrew's Priory. The first branch outside Honolulu was formed in St. Augustine's,

Kohala, when the guild by a unanimous vote decided to give 10 per cent. of its proceeds to Auxiliary work. St. Peter's (Chinese) branch has the honor of being the only one which has done any work for foreign missions, but we hope that next year all the branches will co-operate in this, as well as in work for the domestic missions of the Church."

The secretary then urges upon the branch an increase in membership, the development of mission study, the starting of the Babies' Branch in the parishes, and, finally, more constant and earnest prayer. It is interesting to note how quickly a new branch catches the inspiration of one older and more experienced, and how often we can trace back to a distant source the particular method by which such a branch works toward its aim. Chicago seems to have furnished Honolulu with suggestions and incentives, and we think this comes from the good habit which some branches have, and which all might adopt with advantage, of sending a copy of their annual report to each of the other diocesan branches.

THE WORK OF A BIBLE-WOMAN

BY MRS. KONG

This paper was written by a Christian Chinese woman in Honolulu for the annual meeting of the Honolulu Branch of the Auxiliary. It has been translated by Mrs. Kong's son, the Rev. Kong Yin Tet, rector of St. Peter's Church for Chinese.

S INCE November, 1899, I began the work according to the plan set forth as follows: Monday, visit Christian and their patients; Tuesday, visit the heathen and their sick; Wednesday, conduct woman's prayer among the Christian homes;

Thursday, teach the heathen people at Moiliili; Friday, visit Chinese hospital; Saturday, teach sewing-school at Moiliili; Sunday, forenoon, teach St. Peter's Sunday-school; afternoon, St. Mary's Sunday-school.

The aim of these works is to bring peo-

ple into the Gospel light, and point them to seek God's salvation. I have seen and believed these works had done great deal of good to many souls.

The necessity of the visitation of the Chinese hospital become very important. Most of the patients who were sent to the hospital were hopeless ones; they have no relations nor friends and no comfort of any means. They lay there waiting the end of their life, with the thought that they were most miserable and wretched people of the world. "Man's extremity is God's opportunity." I found nothing is more helpful than the comfortable words of the Bible, such as "God loves you," "Jesus died for you," "Even now in your extremity God is ready to befriend you; though your father and mother forsake thee, the Lord will take thee up." At these words, the patients smiled at me. I can almost see the faith and hope in their eyes. They often sent for me to hear God's Word. Since 1899 many have taught to say the Lord's Prayer, the Creed and the Ten Commandments. Eight of them had been baptized.

The entering to the heathen house to preach Gospel is another important fact. Women are not allowed to go out freely in Chinese custom. They had no education; they cannot read; hear no news. After doing little housework they would sit down to play cards or gossiping. They are very superstitious; believed all kinds of stories; worship all sorts of idols. The preaching of the true God; the explanation of the right living; the damnation of sin; the necessity of a Saviour; the way of holiness; the hope of everlasting life, are, indeed, a vision to them. They always listened with great interest, and realized the truth of the teaching. They were invited to come to church, but most of them are under authority of their parents, mothers-in-laws, and husbands. Although they cannot come to church, they adopted the Lord's Prayer and Creed to be said at morning and evening; they learnt the Ten Commandments. Many heathen home has been blessed by their prayers.

Don't you think we ought to have more Bible-women?

The visitation of the Christian sick are not less important. One day Mrs. Aseu and I went to see an old Christian man who happened to sick for a long time. Though he was learned and intelligent in religious, but through worldliness and negligence of his duty towards God, he has lost confidence in God's grace and love. We asked him if he was ready to meet Jesus. He hesitated a long while, and finally said: "I have been sinful and undutiful to God; I don't see how Jesus can love me." Immediately I talked to him about God's infinite love. The text of Scripture which I quoted are these: "Christ Jesus came into the world to save sinners"; "Jesus Christ the righteous is the propitiation for our sin"; "I come to seek that which is lost"; "God so love the world that He gave His only Son." We knelt down at his bedside and prayed for him. Then he thank God's love, and our visit. He confessed his sin and asked for Holy Communion, which he had time to received. He died a few days afterwards, feeling happy and peace.

The teaching of Sunday-school and sewing-school to heathen and Christian children is a valuable method in educating them religious matter. The Bible story, the life of Christ, the catechism are used to teach them. The little heathen children have done some mission work already, such as giving to mission, teaching their parents about God.

I ask your help, especially your prayers. Pray that God send more workers into the field.



A PRAYER FOR MORE WORKERS

O GOD, Who knowest the hearts of all men, raise up, we pray Thee, many missionaries of Thy Gospel, and send them forth in Thy strength to declare Thy truth among all nations, through Jesus Christ our Lord. *Amen.*



THE BIBLE-WOMAN'S INSTITUTE, SHANGHAI

BY LILLIAN P. FREDERICKS

THE first meeting of the Bible-woman's Institute of the American Church Mission in Shanghai was held at Jessfield, beginning Monday, May 22d, and ending Thursday, May 25th.

The object of these and future similar meetings is that the native Bible-women who are working in the different stations in the diocese may meet with the foreign women for instruction and encouragement in their work. The students from the Church Training-school for Bible-women are yearly increasing in number, and as they leave the school and go to the different stations to do the Bible-reader's work, it can readily be seen how necessary such meetings are, at least once a year. This initial gathering proved to be equally as instructive and helpful to us foreign women as to our Chinese sisters, for a fuller knowledge of each others' character and ability was gained, and with this a stronger bond of sympathy and love, and a more earnest

desire to help each other in the blessed work of winning souls for Christ.

The Institute was entertained at the Church Training-school, where, during the first three days, instruction was given by the foreign women at the morning sessions and in the Pro-cathedral by the foreign clergy at the afternoon sessions. The programme was arranged by a committee of three, appointed by the bishop, consisting of Mrs. E. H. Thomson, Mrs. Pott and Miss L. Crummer. The committee suggested that the meeting be held on May 22d, 23d, 24th, 25th, and that it close together with the annual meeting of the Woman's Auxiliary, which took place May 26th, as appointed by Mrs. Graves. They also suggested that as this was the first meeting for the women Church workers in China, the attendance be limited to active native helpers and foreign women, thus avoiding the social element that would otherwise creep in.

All the women, both foreign and na-

tive, were notified early of the meeting, and were asked to make special preparation for it through prayer, and that they pray especially for the success of the meeting.

The subjects for instruction were "The Great Love of Christ for us," and "The Third Person of the Trinity." The first three days were devoted entirely to quiet hours, study and instruction. The morning sessions were especially for the guests and members of the Training-school, which consisted of nine Bible-women, the wives of four of our native clergymen, nine visitors and ten of the school's students, besides a regular daily attendance of ten foreign women, making a total of forty-two women at the morning meetings. The meetings in the Pro-cathedral were attended also by the wives of the Christian teachers and employees, making a total of over fifty women at the afternoon sessions.

The Thursday meetings were in the Training-school, both morning and afternoon, and were attended by all our Christian women who could come. The addresses, four in all, were by the Chinese women, the foreign women only taking part in the general discussion that followed each address. The subjects of the addresses were:

1. Ancestral worship.
2. How to give Christian instruction to a heathen crowd.
3. House to house visiting; its difficulties, and how to overcome them.
4. A sketch of our work among the women at Tsing-Poo.

The addresses were instructive as well as interesting, for from them we gained an insight into the practical side of woman's work.

The general programme may give one some idea of the character and purpose of the meeting, but the interest and deep devotion can only be realized by those who attended. The last day proved how deep the bond of sympathy and love between those who had met in such close communion for four successive days was, for one woman, an enquirer from Tsing-Poo, voiced the feeling of all when she

frankly stated she felt that owing to the privilege of attending these meetings, she realized the force and power of Christian fellowship and love.

There has been a marked progress in the woman's work in our diocese during the last three years, and the prospect for the future seems more encouraging than the past, for the Bible-women are not only increasing in number from year to year, but a better class of women are seeking admission for instruction at the Training-school: women who are more spiritually-minded than of former times, and women of more education and intelligence, hence we look for great and glorious results from the work of our native Bible-women here in China.

While this advancement in our work among the women is most encouraging to us women in China, yet we acknowledge the credit due to our Churchwomen in the home lands for making it possible for us to do this work, and we take pleasure in sharing honors with them.



THROUGH the death of Mrs. Samuel Hart Colt, on August 23d, the Connecticut Diocesan Branch lost its first and only president. For months Mrs. Colt had been looking forward to the twenty-fifth annual meeting of the branch to be held next month. In a later issue we shall hope to give some outline of Mrs. Colt's devoted service to the Church and its mission.



A NUMBER of the Study Classes of the Woman's Auxiliary have made use of the publications of the United Study of Missions, and are familiar with one or more of them. *Via Christi*, an Introduction to the Study of Missions, *Lux Christus*, on India; *Rex Christus*, on China; *Dux Christus*, on Japan. The Committee is now preparing *Christus Liberator*, on Africa.

Information with regard to these publications on general missionary work and supplementary information may be obtained from the Educational Secretary, at the Church Missions House.

LIVING AND WORKING IN PONCE

BY SARAH R. DAVIDSON

THERE is much novelty in everything, when one first comes to Porto Rico. Some of the buildings in San Juan—one large church especially—impress one as very old, much too ancient to have been built since the days of Columbus; and the fort and old walls of the town give the same impression, though they and Casa Blanca, the home of Ponce de Leon, are kept in such a fine state of repair that they do not impress one in the same way. Coming around to Ponce by steamer, the responsibility of the steamship officers ends when they enter the bay, and the passengers go ashore in small boats. A swarm of these surround the ship, and the boatmen clamor for passengers as the hackmen do at the New York ferries. As one lands at one of the Playa streets, one finds large business houses, the custom house, etc., and taking a trolley car, which looks out of place in such surroundings, rides for two miles, with sugar-cane on either side of the way covering the flat fields that extend from the hills back of Ponce to the seashore. This sugar-cane is of the most vivid green, and the mountains form a beautiful background, two ranges rising about the nearer foot-hills, first green, then blue, then purple and misty. The palm and banana add to the tropical look, and for some distance the road is bordered on either side with flamboyant trees. Just after entering the city the road divides—one track running up Marina, and the other Salud Street, a pretty three-cornered plaza lying between. The rectory is on Salud Street, the church on Marina Street, and it is the prettiest situation in the city, especially now that we have all the ground from the plaza between the two streets. This will give a fine place for the school, which I wish were already begun.

The town of Ponce itself is very at-

tractive, though there are no fine streets and few fine buildings, for the sky is so blue, the palm branches toss in the soft sea breezes, the pink, blue and buff houses look so bright and gay, and the mountains make so beautifully a background. There is much poverty, but in this lovely climate it does not bring the same suffering as in the North, and people generally look cheerful and good-humored.

The greater part of our congregation is composed of colored people from the English or Danish West Indies. Then there are some families of Spanish descent who have belonged to it since the parish was started, some who have come later, and a few Americans. The church is very pretty. It is a pity it cannot be repaired. The iron rods running across the nave are all that hold it together now. Whenever there is a rain, and they are frequent, the roof and walls leak terribly and it is all we can do to protect the altar.

There is a parish guild, composed of the women, white and colored, young and old, which meets in the church, for the devotional office, once a month. On Thursday afternoons the ladies meet at the rectory and embroider or sew. We have made three complete sets of vestments and are working on the fourth. I have tried to have a mothers' meeting, for the colored women, on Tuesday nights, at the rectory. During Lent it was given up, but some of the women are asking for it again, and I am planning to reorganize it on a little different line. My idea was to help them by preparing work for them to do for themselves; also, to make it a chance for a little informal instruction, but most of the women wash and iron and do not care to sew, so we could only have a social evening, with tea and cakes which the ladies take turns in supplying. I

get a good many orders for drawn-work, and have been able to give work to some very needy persons. We have a branch of the Woman's Auxiliary, most of whose members belong to the guild as well.

I have a little class of girls at the Playa mission, to whom I teach embroidery and drawn-work, as a means of getting them together and drawing them to the Church. If we could have a better room, which could be made attractive, it would be a help. We have been using a corner of a building used for packing oranges. The use of it was promised us for every Wednesday, and every other Sunday afternoon, that we might start a Sunday-school. The Wednesday morning service was begun more than a year ago, but they have used the room for packing tamarinds for about two months, and it has been impossible to have it in order for services so, for the present, these are given up. The Baptists have quite a large chapel—I do not know anything about their congregation—and there is a large old Roman Catholic church, which is seldom open. One of the priests from the cathedral has charge of it. One day I found it open and went in. It could be made a fine church, but it looks sadly neglected. In the large town, which is nominally Roman Catholic, they have only the cathedral and one or two little chapels in the suburbs, so there is room for all that we can do, too.

The parish Sunday-school begins in English and ends in Spanish, to suit both classes of the people, and it is divided according to those languages, although the fact is that all the children speak Spanish, and seem to prefer to speak it, even those whose parents are English. I have not been very successful in learning the language. It is so hard to find time to study, and since first coming here I have not been living among Spanish-speaking people. At present, however, since Miss Cuddy has gone home for vacation, I am keeping house with a native servant. We get on very well, but do not have lengthy

conversations, and they are chiefly about what we shall get in market.

I can eat almost anything, and like the food, so I leave it very much to her. It is the custom here to buy only the day's supply—even groceries—a cent's worth of this and two cents' worth of that, etc. I thought it bad management, at first, but find we have so few conveniences for keeping things from the ants, which swarm everywhere, that I let her take her own way. The market is well supplied with a great variety of fruits and vegetables which seem to come all the year round, instead of just each thing in its season. String-beans, tomatoes and corn seem to be always in market. Grapes are scarce and hard to raise, but where they are successful, they bear three crops a year. The mangoes, in season in the summer, are very appetizing. In the church-yard there are mangoes, cocoanut palms, royal palms, almindas, flamboyants and other shrubs, and the rectory garden is gay with flowers. The flamboyants are in bloom all summer and are the most brilliant things imaginable. Each branch looks like a nasturtium bed.

Like most of the houses in Ponce, our house is all on one floor, and open all around. Most of the houses have large yards, often very pretty, but unfortunately, generally hidden behind high walls. Along the streets there are hardly any trees, but behind the houses there are so many that from the mountains the city looks like a bed of woods among the cane fields.

THE SEPTEMBER CONFERENCE

THE opening conference of diocesan officers with the Secretary of the Woman's Auxiliary will be held in the Board room of the Church Missions House, New York, on Thursday, September 21st, from 11:30 A.M. to 1:15 P.M., with intermission for noonday prayers in the chapel.

DISPENSARY WORK AND TEACHING AT CAPE MOUNT

BY MARGARETTA S. RIDGELY

MISS MAHONY left us nearly a month ago, and so I have been kept very busy, with both branches of the work to attend to. I am thankful to be able to say that I am very well, and have even lost the cold that I had at one time. I have never yet had a touch of fever. I take quinine to keep it off, though not much at a time.

The school is getting on nicely and the new building will, I hope, soon be finished. The roof is on and part of the inside finished now. I think the attendance of the school itself very good, when one considers the weather. I hope, after the building is ready for use, to have Cietta Williams as assistant teacher, if the bishop approves. Then both the older and younger girls could have more time for their studies. With just one teacher I find it better to have them come at different times. Since Miss Mahony left I have taken two more little native girls in the house, as there was room enough, and when Miss Mahony returns the new building will be finished. They are small, but helpful in little things, and their mother was anxious to send them.

There has been a great demand for the Arabic New Testaments. Miss Mahony left the remainder with me, and many have been coming from one of the native towns near here for them. One old native told me he was teaching the men Arabic from these New Testaments, so everybody wants one if possible. I suppose quite a good many know Arabic already, and they seem so glad to get these "Mully Books," as they call them. This word means "holy," I believe. I hope we may have some more to distribute when these are gone, for it seems to me they must do good to

these poor Mohammedans, even if they don't become Christians from reading them.

The dispensary work is getting on nicely. I have had several fever patients lately. Miss Mahony gave me some prescriptions, which have been a great help, and I find my hospital training very helpful, too.

The Sunday-school Miss Mahony started seems to be doing well. A good many native children and some native women attend it. A native man came, Sunday week, and with great pride, brought a cross he had painted on a box top to show us.

Miss Williams teaches the native class. I wish you could have heard the smallest of these little girls walking along from the beach on Thursday, trying to sing "Stand Up, Stand Up, for Jesus." This is as far as she can say; but it was rather touching when sung by this little native girl over and over again, without really understanding a word. They love to pick out "Jesusie," as they call Him, in pictures. That is one thing that the Sunday-school will soon need—some more Bible picture cards to be distributed. The children, and grown people, too, seem so fond of them. I think that of the Crucifixion is especially appreciated.

In contrast to this, in the native town near by, there is great excitement over a young boy brought out of the *gree gree* bush yesterday. The people sang and danced all night, and they say the festivities will last for three days, and I am afraid that gin is flowing freely.

Mr. and Mrs. Matthews were both well when I last saw them. There is little opportunity to meet during the week, as my time is pretty well filled, and they, too, are busy.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China and Japan; also work in the Haitian Church and in Mexico*; in thirty-nine dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-five bishops, and stipends to 1,673 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

* For support of the Clergyman representing this Church.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipts of the following sums from July 1st to August 1st, 1905:

* Lenten and Easter Offering from the Sunday-school Auxiliary.

Note.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ALABAMA—Ap. \$321.85; Sp. \$16.00

<i>Aniston</i> —St. Michael's S. S.,* General	14 60
<i>Carlowville</i> —St. Paul's S. S.,* General	20 00
<i>Coalburg</i> —St. Paul's, General	5 00
<i>Fawnsdale</i> —St. Michael's, General	45 75
<i>Greensboro</i> —St. Paul's, General	10 00
<i>Huntsville</i> —Nativity, Rev. J. M. Bannister, D.D., Sp. for building church, Havana, Cuba	5 00
<i>Mobile</i> —Mrs. Virginia E. Mitchell, Foreign, \$25; Gladys and Dorothy Mitchell, Sp. for Bishop Rowe's work, Alaska, \$6	31 00
<i>Montgomery</i> —St. John's, General	50 00
<i>Selma</i> —St. Paul's, General, \$151.50; Rev. E. W. Gamble, Sp. for Equipment Fund, Bishop Knight, Cuba, \$5	156 50

ALBANY—Ap. \$524.42; Sp. \$305.90

<i>Albany</i> —All Saints' Cathedral, Wo. Aux., Sp. for Bishop Rowe, Alaska	100 00
Holy Innocents', General	5 09
Mrs. Mather, Sp. for Bishop Rowe, Alaska	5 00
<i>Champlain</i> —St. John's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	2 00
<i>Cohoes</i> —St. John's, Wo. Aux., Sp. for St. Luke's Hospital, Tokyo	2 00
<i>Delhi</i> —St. John's, Junior Aux., Sp. for scholarship, Honolulu	12 00
<i>Gilbertsville</i> —Christ Church, General	25 00
<i>Glens Falls</i> —Church of the Messiah, General, \$8.55; Rev. Geo. L. Richardson, Sp. for church building, Havana, Cuba, \$2	10 55
<i>Granville</i> —Trinity Church, General, \$6.90; Wo. Aux., Domestic, \$4; Foreign, \$4	14 90
<i>Hudson</i> —Christ Church, Wo. Aux., Sp. for Bishop Ingle Memorial, Hankow, \$5; Sp. for St. Luke's	

Hospital, Tokyo (of which Guild, \$1), \$21	26 00
<i>Ilion</i> —St. Augustine's, Wo. Aux., Sp. for St. Luke's Hospital, Tokyo	1 00
<i>Johnstown</i> —St. John's S. S., Sp. to equip a bed in St. Luke's Hospital, Tokyo, \$10; *General, \$37	47 00
<i>Kinderhook</i> —St. Paul's, Wo. Aux., Sp. for St. Luke's Hospital, Tokyo	3 00
<i>Malone</i> —St. Mark's, General	5 40
<i>Ogdensburg</i> —St. John's S. S.,* General	63 88
<i>Oneonta</i> —Rev. G. A. Rathbun, Sp. for Porto Rican Equipment Fund	10 00
<i>Rensselaerville</i> —Trinity Church, Wo. Aux., Domestic, \$5; Sp. for building Mayebashi Rectory, Tokyo, \$5	10 00
<i>Richfield Springs</i> —"A Friend," Sp. for bricks in hospital, Ponce, Porto Rico	55
<i>Salem</i> —St. Paul's, General	9 70
<i>Saratoga Springs</i> —Bethesda, Domestic and Foreign	47 43
<i>Schenectady</i> —St. George's S. S.,* General	56 04
<i>Ticonderoga</i> —The Cross S. S.,* General	24 50
<i>Troy</i> —Holy Cross, Wo. Aux., \$7.35; Junior Aux., \$8; Sp. for St. Luke's Hospital, Tokyo, Mrs. E. W. Babcock and friends, Sp. toward furnishing artesian well for hospital, Gankin, Hankow, \$100	115 35
St. Barnabas's, Domestic, \$1.40; Foreign, \$4.78	6 13
St. John's, Domestic and Foreign, \$210.75; S. S., through Junior Aux., Sp. for St. Luke's Hospital, Tokyo, \$5	215 75
St. Paul's, Wo. Aux., Sp. for St. Luke's Hospital, Tokyo	5 00
<i>Unadilla</i> —St. Matthew's, Colored	5 00
<i>Walton</i> —Christ Church, Wo. Aux.,	

Sp. for St. Luke's Hospital.
Tokyo 2 00

ARKANSAS—Ap. \$1.00

Helena—St. John's. "A Member."
Wo. Aux., General..... 1 00

CALIFORNIA—Ap. \$248.14; Sp. \$75.00

Niles—Trinity Church S. S., Domestic and Foreign..... 25
Palo Alto—All Saints', General..... 25 48
San Francisco—Cathedral Mission, "A Member," Wo. Aux., Sp. for Bishop Moreland, Sacramento, \$25; S. S.,* General (additional), 50 cts..... 25 50
Grace, Foreign..... 125 00
St. Paul's, "Mrs. N.," \$2, "Miss T.," \$1, "Mrs. H.," 50 cts., S. S., \$5.30, General..... 8 80
Mission, Domestic, \$25; *Foreign*, \$25..... 50 00
Maria Kip Orphanage, Junior Aux., salary of Rev. J. W. Nichols, Shanghai..... 5 00
Stockton—St. John's S. S.,* General..... 33 11
Miscellaneous—Branch Wo. Aux., Sp. for Foreign Life Insurance Fund 50 00

CENTRAL NEW YORK—

Ap. \$583.41; Sp. \$77.19

Auburn—St. John's, General, \$12; S. S.,* Domestic, \$7.75; Foreign, \$7.75..... 27 50
St. Peter's, Foreign..... 100 00
Binghamton—Church of the Good Shepherd S. S.,* General..... 7 58
Cortland—Grace S. S.,* General, \$23.10; Sp. for Assyrian Mission Industrial School, \$11.19..... 34 29
Ithaca—St. John's S. S., Domestic, \$25; Foreign, \$25..... 50 00
Kidder's Ferry—General..... 6 66
Marcellus—St. John's, General..... 8 39
Moravia—St. Matthew's, Brazil, \$5.06; General, \$5.06..... 10 12
Northville—Calvary, Indian, \$1; Colored, \$1; Foreign, \$1..... 3 00
Owego—St. Paul's, Domestic, \$5; Foreign, \$5; General, \$3.66..... 13 56
Oswego—Christ Church, General..... 29 54
Syracuse—All Saints', General, \$12; S. S., General, \$63.07..... 75 07
Grace, Domestic, \$6.80; *General*, \$7.60..... 14 40
St. Paul's, General..... 37 23
Trinity Church, Foreign, \$6.18; *General*, \$11.85..... 18 03
Rev. W. S. Hayward, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico..... 1 00
Utica—Grace, Girls' Friendly Society, Sp. at Bishop Rowe's disposition, Alaska..... 15 00
Holy Cross, General..... 90 50
Watertown—Church of the Redeemer, Foreign..... 10 00
Trinity Church, Mrs. A. H. Sawyer, in memory of A. H. Sawyer, Sp. for Porto Rican Equipment Fund..... 50 00
Waterville—Grace, General..... 52 75
Waverly—Grace, General..... 6 00

CENTRAL PENNSYLVANIA—

Ap. \$484.24; Sp. \$61.50

Drifton—St. James's, Foreign..... 227 61
Dunmore—St. Mark's, General..... 4 00
Hazleton—St. Peter's, Junior Aux., Sp. for Bishop Brown's Building Fund, Arkansas..... 2 00

Mauch Chunk—St. Mark's S. S., for "Leighton Coleman" scholarship, St. John's College, Shanghai 40 00

Milford—Church of the Good Shepherd, Dr. H. B. Reed, \$10; "Two Friends," \$10; Sp. for Porto Rican Equipment Fund..... 20 00
Reading—Free Church of St. Barnabas, General..... 25 00
Scranton—Church of the Good Shepherd, General..... 135 47
St. Clair—Holy Apostles, General..... 13 16
Wilkes-Barre—St. Stephen's, Wo. Aux., General, \$25; S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$22..... 47 00
Calvary S. S., Sp. for a bed in the woman's ward, a bed in the children's ward, and the surplus for the general fund for St. Luke's Memorial Hospital, Ponce, Porto Rico..... 17 50
Miscellaneous—"Decimus," General..... 14 00

CHICAGO—Ap. \$515.70; Sp. \$10

Chicago—Grace, "L." William (Graduate) scholarship, South Dakota, \$60; "Frank" (Advanced) scholarship, St. John's School, Cape Mount, Africa, \$40; "Catechist," Tokyo, \$50; "Bible-reader," Tokyo, \$50; St. Margaret's Guild S. S.,* General, \$26..... 226 00
Church of the Redeemer S. S., General*..... 70 00
St. Andrew's, Wo. Aux., "A Member," Thank-offering, General..... 50
Evanston—St. Mark's, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico..... 10 00
Oak Park—Grace S. S., Domestic and Foreign..... 207 49
Park Ridge—Wm. H. Summers, General..... 10 00
Wilmette—St. Augustine's, General..... 1 71

COLORADO—Ap. \$252.69

Canon City—A. R. Livingston, \$15, A. P. Livingston, \$20, General..... 35 00
Colorado Springs—Grace, General, \$42.90; S. S., Domestic and Foreign, \$52.55..... 95 45
Como—South Park Mission, General..... 1 70
Denver—St. John's Cathedral S. S.,* General..... 120 54

CONNECTICUT—Ap. \$2,706.82; Sp. \$301.19

Bethany—Christ Church, Mrs. S. G. Davidson, Sp. for Gankin Building Fund, Hankow..... 1 00
Bethlehem—Christ Church, General..... 11 75
Bridgeport—Nativity, General..... 2 50
Trinity Church, Bishop Kinsolving's work in Brazil, \$1; General, \$70.35; S. S., Sp. toward building St. Luke's Hospital, Ponce, Porto Rico, \$5..... 76 35
Brookfield—St. Paul's, Indian, \$5.25; General, \$10..... 15 25
Byram—St. John's, General..... 1 89
Chester—St. Luke's, General..... 2 00
Cromwell—Miss Alice O. Tippet, Sp. for Bishop Rowe, Alaska..... 50 00
East Haddam—St. Stephen's, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico..... 2 05
Hartford—Christ Church, "A Member," Domestic, \$25; Foreign, \$25..... 50 00
St. John's, Foreign..... 76 00

Trinity Church, Foreign, \$20; from "A Member," \$1,000; General, "W. M.," toward Dr. Woodward's Hospital, Gankin, Hankow, \$5; General, \$15.....	1,040 00	for the work in Brazil.....	5 00
Mrs. Elizabeth H. Colt, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	100 00	Delmar—All Saints', General.....	2 60
Middle Haddam—Christ Church, General.....	39 42	Ellis Grove—St. Andrew's, General..	1 36
Middletown—Holy Trinity Church, Domestic, \$49.18; Foreign, \$11.06; General, \$262.78.....	323 02	Little Creek—St. Mark's, General..	4 51
New Haven—St. Luke's, toward Bishop Van Buren's work, Porto Rico.....	5 00	Newark—St. Thomas's, Domestic, \$6; General, \$66.65.....	72 65
St. Paul's, General.....	35 00	Rehoboth—All Saints', General.....	5 25
New London—St. James's, Bishop Van Buren's work, Porto Rico, \$1; General, \$2; Sp. for Bishop Leonard's Memorial, Salt Lake, \$1; Sp. for Bishop Ingle Mem- orial, Hankow, \$1.....	5 00	Wilmington—Calvary, General.....	10 00
New Milford—All Saints' S. S., Sp. for Bishop Van Buren, for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 50	Immanuel Church, Sp. for Bishop Knight's Equipment Fund, Cuba.....	2 00
St. John's, Fourth of July ser- vices, summer school for Do- mestic Missions.....	29 62	St. Andrew's, "Thank-offering of a Communicant," Dr. Myer's salary, St. Elizabeth's Hospi- tal, Shanghai, \$5; Point Hope, Alaska, \$2; Sp. for Bishop Ingle Memorial, Hankow, \$5; Sp. for work at Changsha Hunan, Hankow, \$8; Sp. for Mrs. Littell's Bible Training School, Hankow, \$5.....	25 00
Summer School, Wo. Aux., Sp. for Bunn Memorial Hospital, Han- kow District, repairs and im- provements, \$94.11; Sp. for Porto Rican Equipment Fund, \$16.24.....	110 35	St. John's, Domestic.....	100 00
Norwalk—Grace, General.....	16 90	St. Matthew's, General.....	3 15
St. Paul's, Domestic.....	25 00	Trinity Church, Domestic, \$7.25; Foreign, \$8.30; General, \$18.89	34 44
Old Saybrook—Grace, General.....	8 30	EAST CAROLINA—Ap. \$69.63; Sp. \$15.00	
Plainfield—Mrs. L. C. Dorrance, Alaska, \$25; General, \$25.....	50 00	Beaufort Co. (Belhaven) — St. James's, General.....	1 50
Pomfret—Christ Church, Domestic and Foreign.....	100 00	Cumberland—St. Thomas's S. S.,* General.....	89
Portland—St. John the Baptist Chapel, General.....	18 00	Edenton—St. Paul's, Wo. Aux., General.....	12 50
Trinity Church, General.....	85 00	Fayetteville—St. John's, Wo. Aux., for "Joseph C. Huske" scholar- ship, St. John's School, Cape Mount, Africa.....	25 00
Rockville—Mrs. J. F. Tracy, Wo. Aux., 50 cts.; Mrs. J. F. Tracy, \$1; Sp. for St. Luke's Memori- al Hospital, Ponce, Porto Rico	1 50	Scuppernon—St. David's, General..	4 69
Round Hill—Calvary, General.....	16 50	Washington Co. (Roper) — St. Luke's, General.....	5 05
Shelton—Church of the Good Shep- herd, General, \$49.63; in mem- ory of Elizabeth Seabury Nichols, China, \$50.....	99 63	Wilmington—St. James's, W. L. De Roset, General.....	10 00
South Norwalk—Trinity Church, Woman's Guild, Sp. for Bishop Wells, Spokane.....	10 00	St. Mark's S. S.,* Domestic, \$5; Foreign, \$5; Sp. for Nashotah Theological Seminary, Mil- waukee, \$5; Sp. for Rev. Chas. Brooks, Birmingham, Alabama, for school building, \$5; Sp. for Rev. Walter C. Clapp, Bontoc, Philippine Islands, \$5.....	25 00
Stratford—Christ Church S. S.,* General.....	50 00	EASTON—Ap. \$4.75	
Tarrierville—Trinity Church, Gen- eral, \$2.86; S. S.,* for St. Aug- ustine's School, Raleigh, North Carolina, \$8.12.....	10 98	Somerset Co. (Princess Ann)—St. Andrew's, Miss G. Stewart, Gen- eral.....	1 75
Torrington—Trinity Church, Gen- eral.....	208 85	Talbot Co. (Oxford)—Holy Trinity Church, General.....	3 00
Wallingford—St. Paul's, General...	97 01	FLORIDA—Ap. \$99.89	
West Hartford—St. James's, General	30 00	Cedar Keys—Christ Church, Wo. Aux., Foreign.....	5 00
Westport—Christ Church, Domestic, \$30; Foreign, \$9.85.....	39 85	Gainesville—Holy Trinity Church, Domestic, \$27.30; Foreign, \$2.65.....	29 95
Winsted—St. James's, General.....	120 00	Jacksonville—Church of the Good Shepherd, General.....	24 44
Miscellaneous—Junior Aux., for scholarship, St. John's School, Cape Mount, Africa, \$25; Sp. toward scholarship at St. Paul's School, Lawrenceville, Southern Virginia, \$13.79.....	38 79	Madison—St. Mary's, General.....	2 25
DALLAS—Ap. \$—; Sp. \$55.00		Palatka—St. Mark's, General.....	13 75
Dallas—St. Matthew's Home, Junior Aux., Sp. for Archdeacon Stuck, Alaska.....	55 00	St. Augustine—St. Cyprian's, Gen- eral.....	13 50
DELAWARE—Ap. \$245.86; Sp. \$20.00		Miscellaneous—Wo. Aux., Foreign..	11 00
Christiana Hundred—Christ Church,		FOND DU LAC—Ap. \$6.00; Sp. \$1.50	
		Ripon—St. Peter's, Indian.....	5 00
		Waupun—Mrs. Louisa C. Johnston, General.....	1 00
		Miscellaneous—Wo. Aux., Sp. for purchase of books for Boone School, Wuchang, Hankow....	1 50
		GEORGIA—Ap. \$166.73; Sp. \$34.00	
		Atlanta—Epiphany, for salary of Rev. Mr. Matthews, Cape Mount, Africa.....	25 00

<i>Augusta</i> —Church of the Good Shepherd, Wo. Aux., Sp. for policy on life insurance for Dr. Boone, Shanghai	25 00
Mrs. F. H. Miller, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	5 00
<i>Gainesville</i> —Grace, Foreign	15 00
<i>Griffin</i> —St. George's, Domestic, \$6.50; Foreign, \$25.25	31 75
<i>Macon</i> —Christ Church, Wo. Aux., Sp. for life insurance of Dr. Boone, Shanghai	4 00
<i>Mount Airy</i> —Calvary, General	2 00
<i>Savannah</i> —St. Michael and All Angels' S. S.,* for Bishop Rowe, Alaska	21 98
<i>Miscellaneous</i> —General	71 00

HARRISBURG —Ap. \$194.73; Sp. \$25.94	
<i>Belleville</i> —St. John's, General	22 24
<i>Carlisle</i> —St. John's, Wo. Aux., Sp. for Bishop Rowe, Alaska	20 00
<i>Catawissa</i> —St. John's, General	3 89
<i>Harrisburg</i> —St. Paul's, General	118 90
St. Stephen's, Junior Aux., Sp. for Bishop C. K. Nelson, Georgia	5 94
<i>Lock Haven</i> —St. Paul's, Domestic	30 45
<i>Marietta</i> —St. John's, General	3 50
<i>Sunbury</i> —St. Matthew's, General	5 75
<i>Williamsport</i> —St. Mary's, General	10 00

INDIANAPOLIS —Ap. \$67.06	
<i>Richmond</i> —St. John's, General	15 16
<i>Terre Haute</i> —St. Luke's, General	1 90
<i>Vincennes</i> —St. James's, Major W. P. Gould, U. S. A., Domestic, \$25; Foreign, \$25	50 00

IOWA —Ap. \$214.09	
<i>Ames</i> —St. John's, General	3 50
<i>Burlington</i> —Christ Church, General, \$26; S. S.,* General, \$4.35	30 35
<i>Cedar Rapids</i> —Grace, General	5 00
<i>Chariton</i> —St. Andrew's, General	19 83
<i>Davenport</i> —Grace Cathedral, Wo. Aux., Miss Babcock's salary, Japan	2 00
<i>Denison</i> —"M.," General	1 00
<i>Des Moines</i> —St. Paul's, Wo. Aux., for Miss Babcock's salary, Tokyo, \$5; S. S.,* General, \$23.81	28 81
<i>Dubuque</i> —St. John's, salary of Rev. Mr. Nieh, Hankow	110 00
<i>Fort Madison</i> —St. Luke's, Domestic, \$2.50; Foreign, \$2.50	5 00
<i>Marshalltown</i> —St. Paul's, General	5 05
<i>Sioux City</i> —St. Thomas's, Wo. Aux., for Miss Babcock's salary, Tokyo	3 55

KANSAS —Ap. \$22.76; Sp. \$10.00	
<i>Holton</i> —General	5 00
<i>Horton</i> —General	5 00
<i>Independence</i> —Epiphany, General	4 00
<i>Junction City</i> —Mr. G. A. Rockwell, Sp. for Building Fund, for a church in Havana	10 00
<i>Seneca</i> —St. Titus's Mission, General	5 00
<i>Wetmore</i> —Grace, General	3 76

KANSAS CITY —Ap. \$169.32; Sp. \$41.00	
<i>Carthage</i> —Grace S. S.,* Domestic	33 86
<i>Kansas City</i> —Grace, Rev. Theo. B. Foster, Sp. for building a church in Havana, \$10; Wo. Aux., General, \$11.51; S. S.,* General, \$30.29	51 80
Grace Mission S. S.,* General, \$23.10; Miss Jean Trowbridge's S. S. Class, Sp. for Miss Huntington's work at Ichang, Hankow, \$5	28 10

<i>St. Joseph</i> —Mr. C. A. Kelly, Sp. for building a church in Havana	2 00
<i>Miscellaneous</i> —Babies' Branch, St. Elizabeth's School, South Dakota, \$10.56; Little Helpers' Day-school, Shanghai, \$10; Sp. for Kindergarten, Akita, Tokyo, \$14; Sp. for Little Helpers' bed, St. Agnes's Hospital, Raleigh, North Carolina, \$10	44 56
Wo. Aux., "Margaret Atwill" scholarship, St. Agnes's School, Kyoto	50 00

KENTUCKY —Ap. \$189.20; Sp. \$11.85	
<i>Louisville</i> —Advent, "Members," General, \$8; Wo. Aux., General, \$20; Calvary, Wo. Aux., General, \$20; Junior Aux., Sp. for St. John's Academy, Cosbin, Lexington, \$11.85	31 85
Christ Church Cathedral, Rt. Rev. C. E. Woodcock, D.D., General, \$5; Mrs. Sidney Hewett, Indian, \$4.20	9 20
St. Andrew's, Wo. Aux., "Nellie Rogers Robinson" scholarship, St. Elizabeth's School, South Dakota	60 00
(<i>Crescent Hill</i>)—St. Mark's, General	15 00
St. Paul's, Wo. Aux., General	17 00
St. Peter's, General	15 06
<i>Miscellaneous</i> —Mrs. Kate Sharp, for the "John Sharp Foster Memorial" scholarship, St. John's School, Africa	25 00

LEXINGTON —Ap. \$31.50; Sp. \$25.00	
<i>Covington</i> —"Two Helpers," General	5 00
<i>Nicholasville</i> —All Saints' Mission, General	1 50
<i>Paris</i> —St. Peter's, General	10 00
<i>Miscellaneous</i> —Babies' Branch, General	5 00
Wo. Aux., Offering at Annual Meeting, General, \$10; Sp. for Life Insurance, Rev. C. Evans, of Tokyo, \$25	35 00

LONG ISLAND —Ap. \$589.28; Sp. \$230.87	
<i>Astoria</i> —Church of the Redeemer, General, \$67.80; Wo. Aux., Sp. for repairs and improvements in Bunn Memorial Hospital, Hankow, \$5	72 80
<i>Brooklyn</i> —St. Ann's, Mr. Wm. G. Low, Sp. to pay freight on launch for Alaska	100 00
St. Bartholomew's, "J. W. H.," General, \$13; Sp. for Ingie Memorial, Hankow, \$1	14 00
St. Clement's, General	15 00
St. George's, "A Member," Sp. for rebuilding Mayebashi rectory, Tokyo, \$5; Sp. for evangelistic work among soldiers in Japan, \$5; Mr. Walter Koempel, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$1	11 00
St. Luke's, "F. H. B.," General	2 00
St. Michael's School, Domestic, \$11.25; Foreign, \$11.25	22 50
Rev. Wm. T. and Miss Fitch, General	10 00
Antoinette De Comps, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	2 00
<i>Far Rockaway</i> —St. John's S. S.,* General	104 53
<i>Great Neck</i> —All Saints, Foreign, \$72.29; General, \$236.83; S. S., Rt. Rev. W. H. Hare's work, South Dakota, \$3.15; Sp. for Rt. Rev. S. R. Graves, D.D., Laramie, \$10.96; Sp. for Rt. Rev. F. R. Graves, D.D., Shanghai	

\$6.46; Sp. for Bishop Aves, Mexico, \$2.77; Sp. for Bishop Wells, Spokane, \$4.66; Sp. for Bishop Morrison, Duluth, \$3.13; Sp. for Bishop Brooks, Oklahoma Territory, \$3.14; Sp. for Bishop Funsten, Boise, \$4.54; Sp. for Bishop Spalding, Salt Lake, \$5.86; Sp. for Bishop Keator, Olympia, \$2.05; Sp. for Bishop Brewer, Montana, \$4.35; Sp. for missions in Persia, \$28.74; Sp. for Bishop Moreland, Sacramento, \$4.30; Sp. for Bishop Rowe, Alaska, \$4.56; Sp. for Bishop Gray, Southern Florida, \$12.55.....	410 34		
<i>Greenport</i> —Holy Trinity Church, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00		
<i>Jamaica</i> —Grace, General.....	4 50		
<i>Northport</i> —Trinity Church, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	12 80		
<i>Oyster Bay</i> —Christ Church, Cuba..	37 68		
LOS ANGELES —Ap. \$57.65			
<i>Redlands</i> —Trinity Church, Domestic and Foreign.....	15 97		
<i>San Gabriel</i> —Church of Our Saviour, General.....	1 68		
<i>Santa Monica</i> —St. Augustine's S.S.* General.....	40 00		
LOUISIANA —Ap. —; Sp. \$6.00			
<i>New Orleans</i> —St. Anna's, Master A. B. W. Huter, "For Christ's Sake," Sp. for child's bed, St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00		
<i>Saint Francisville</i> —Grace, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	100 00		
MAINE —Ap. \$223.62; Sp. \$50.00			
<i>Bangor</i> —St. John's, Domestic, \$10.10; General, \$2.75.....	12 85		
<i>North East Harbor</i> —Mrs. G. G. Hayward, Sp. for St. Luke's Hospital, Tokyo.....	50 00		
<i>Portland</i> —St. Luke's, Cathedral S. S.* General.....	49 00		
<i>Waterville</i> —St. Mark's, General....	22 15		
<i>York Harbor</i> —St. George's, Foreign and Domestic.....	139 62		
MARQUETTE —Ap. \$10.93; Sp. \$25.00			
<i>Calumet</i> —Christ Church S. S.* General.....	5 62		
<i>Ironwood</i> —Transfiguration S. S.* General.....	5 31		
<i>Marquette</i> —Peter White, Sp. toward an Episcopal church, Havana, Cuba.....	25 00		
MARYLAND —Ap. \$863.82; Sp. \$264.52			
<i>Allegheny Co. (Cumberland)</i> —Emmanuel Church, Domestic.....	8 75		
<i>Anne Arundel Co. (West River)</i> —Christ Church, Wo. Aux., Japan, \$25; Rev. J. C. Ambler's work, Osaka, Kyoto, \$15.....	40 00		
<i>Baltimore</i> —Ascension, \$200, S. S.* \$150.85, General.....	350 35		
Christ Church, Wo. Aux., Brazil, \$5; Cuba, \$3; Africa, \$3; China, \$3; Japan, \$3.....	17 00		
Memorial, Wo. Aux., General.....	10 00		
Mt. Calvary, Domestic, \$5; China, \$7.50; General (of which Wo. Aux., \$10), \$20.....	32 50		
Prince of Peace, Wo. Aux., Brazil, \$13.....	13 50		
St. Michael and All Angels', Wo. Aux., General, \$10; Marie E. Vinton, Wo. Aux., Domestic, \$5; Foreign, \$5.....	20 00		
Fells Point Mission Sewing-school, Sp. for Rev. E. S. Stone, for scholarship, Balsam, Asheville, "H. W. A." Sp. for Rev. Mr. Ancell, Shanghai.....	10 00		
Miss Anna Alden Stokes, General, <i>Baltimore Co. (Rossville)</i> —Church of the Holy Comforter, Domestic, \$4; Foreign, \$4.....	8 00		
Immanuel Parish, Junior Aux., Alaska.....	14 51		
(<i>Huntingdon</i>)—St. John's, General (\$Franklinton)—St. Mary's S.S.,* Alaska, 52 cents; Hankow, 52 cents.....	52 07		
(<i>Catonsville</i>)—St. Timothy's, \$150, S. S.* \$6.81, General....	1 04		
(<i>Towson</i>)—Trinity Church, General, \$69.21; Sp. for Bishop of Jerusalem, \$17.86; S. S., General, \$33.94.....	156 81		
<i>Frederick Co. (Frederick)</i> —All Saints', Domestic, \$4.86; Indian, \$2.45; Colored, \$3.85; Brazil, \$4.75; Foreign, \$7.45; Mexico, \$2.63; China Mission Chapter, Sp. for Ingle Hall, Hankow, \$220.....	121 01		
<i>Harford Co. (Bel Air)</i> —Emmanuel Church, General.....	245 99		
<i>Washington Co. (Lappans)</i> —St. Mark's, General.....	1 15		
<i>Miscellaneous</i> —Archdeaconry of Cumberland, Sp. for Rev. A. M. Sherman, Hankow.....	4 00		
MASSACHUSETTS —	6 66		
Ap. \$2,097.38; Sp. \$1,275.62			
<i>Andover</i> —Christ Church, General... 86 20			
<i>Attleboro</i> —All Saints' (of which S. S.* \$1.24), General.....	5 20		
<i>Belmont</i> —All Saints', Wo. Aux., Brazil, \$1; Miss Wall's salary, Tokyo, \$3.....	4 00		
<i>Beverly Farms</i> —St. John's, General, \$13.....	13 50		
<i>Boston</i> —Advent, Mrs. Ada F. Abbott, Domestic.....	1 30		
Ascension, Sp. for Equipment Fund, Porto Rico.....	1 00		
(<i>Charlestown</i>)—St. John's S. S., for "St. John's S. S." scholarship at Girls' Training Institute, Africa.....	25 00		
St. Stephen's, Foreign, \$169.95; A Sunday-school class—Gardner Monks, John Monks, Fairchild Kennard, Margrey Kennard and Randall Burrill, Sp. for Bishop Brent, Philippine Islands, \$4.74; S. S.* Sp. for Rev. S. Harrington Littell's work at Changsha, Hankow, \$100.....	274 69		
St. Paul's, through Wo. Aux., salary of Miss Wall, Tokyo, \$10; "A Member," Sp. for Christina crib, St. Mary's Orphanage, Shanghai, \$30; Sp. for crib, St. Mary's Orphanage, Shanghai... 70 00			
Trinity Church, through Wo. Aux., for "Samuel D. Denison Memorial" scholarship, Hoffman Institute, West Africa, \$75; "Geo. M. Dexter Memorial" scholarship, St. John's School, West Africa, \$25; "A Member," Miss Woodruff's salary, Africa, \$15... 115 00			
(<i>Jamaica Plains</i>)—St. Peter's Guild, Wo. Aux., salary Miss Woodruff, West Africa, \$2; Sp. for Mrs. Evans, Tokyo, \$2.....	4 00		
(<i>Roxbury</i>)—St. James's S. S.* "Percy Browne Graduate" scholarship, South Dakota, \$60; General, \$35.25.....	95 25		
(<i>Roxbury</i>)—St. John's (of which S. S.* \$40.53), General, \$97.14; Wo. Aux., salary of Miss Wall, Tokyo, \$2.....	99 14		

(West Roxbury)—"F. G. F.," through Wo. Aux., Sp. at Miss Emberley's discretion, for St. Matthew's Hospital, Fairbanks, Alaska		1 00
Mr. E. Pierson Beebe, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	200 00	
Brookline (Longwood)—Church of Our Saviour S. S.,* General	34 05	
Cambridge—St. James's, through "A Member," Wo. Aux., Sp. for "Thanksgiving" scholarship, Miss Hooker's School, Mexico	80 00	
St. Paul's Society of Harvard College, Domestic	4 65	
Concord—Trinity Church S. S.* (additional), General	2 00	
Edgartown—St. Andrew's S.S.,* General	2 51	
Fall River—Ascension S. S.,* "Ascension S. S." scholarship, Orphan Asylum, Cape Palmas, Africa, \$50; Domestic, \$10	60 00	
St. John's, Branch Wo. Aux., Sp. for Bishop Roots, Hankow	25 00	
Groton—St. John's Chapel S. S.,* General	178 01	
Hanover—St. Andrew's, Domestic, \$39.80; Foreign, \$53.40; General, \$10	103 20	
Haverhill—Trinity Church, General St. John the Evangelist's, General	40 91	3 10
Ipswich—Ascension, Foreign (of which S. S.,* additional, \$7.44), \$35; General, \$61.94	96 94	
Lexington—Church of Our Redeemer S.S.,* General	4 29	
Lowell—St. Anne's S. S.,* for "St. Anne's" scholarship, St. Margaret's, Tokyo, \$40; Mrs. A. St. John Chambré, Sp. for Memorial Hospital, Ponce, Porto Rico, \$25	65 00	
Lynn—St. Stephen's, General	23 24	
Miss Eugenie Ward, Sp. for child's bed, St. Luke's Memorial Hospital, Ponce, Porto Rico	5 00	
Malden—St. Paul's S. S.,* for Bishop Hare's work, South Dakota, \$15; Sp. for Archdeacon Joyner, South Carolina, \$15	30 00	
Marion—St. Gabriel's, General	100 00	
Mariboro—Trinity Church, Wo. Aux., Brazil	3 00	
Marshfield Hills—Rev. H. W. Nelson, D.D., Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for Bishop Brown's work, Arkansas, \$50; Sp. for the Rev. Mr. Watson, his independent use, Ponce, Porto Rico, \$50	150 00	
Maynard—St. George's, General	8 19	
Medford—"Anonymous," General	2 00	
Melrose—Trinity Church S.S.,* General	50 00	
Milton—St. Michael's, "A Member," Wo. Aux., Brazil	2 00	
New Bedford—Grace, through Wo. Aux., salary of Miss Wall, Tokyo	10 00	
St. James's Co-operative Sales, General	2 82	
Newburyport—St. Paul's, Domestic and Foreign, \$167.40; Misses Emery, Sp. for Equipment Fund, Porto Rico, \$500; Sp. for Miss Margaret W. Cushing, \$5; "Friends," \$45, Mrs. M. E. Johnstone, \$5, W. W. Caldwell, \$1, S. S., \$2.38, for St. Luke's Memorial Hospital, Ponce, Porto Rico	725 78	
Newton (Centre)—Trinity Church, through Wo. Aux., for Miss Wall's salary, Tokyo	5 00	
(Lower Falls)—St. Mary's, General, \$35.79; through Wo. Aux., salary for Miss Wall, Tokyo, \$2; "St. Mary's S. S., Newton, Lower Falls" scholarship, St. Mary's Hall, Shanghai, \$40	77 79	
Plymouth—Christ Church and Chiltonville Mission S. S.,* General	11 23	
Quincy—Christ Church S. S.,* General	53 85	
(Wollaston)—St. Chrysostom's S. S.,* General	75 00	
Revere—St. Anne's Mission S. S.,* General	10 15	
Rockport—"K. F. A. B.," General	1 00	
Sandwich—St. John's S. S.,* General	1 50	
Somerville—Emmanuel Church, Domestic and Foreign, \$20; S. S.,* General, \$30	50 00	
(West)—St. James's (of which S. S.,* \$20), General	35 00	
St. Thomas's S. S., for Rev. Mr. Gring's work, Kyoto	2 35	
Southborough—St. Mark's, General, \$40; S. S., Sp. for Bishop Van Buren's work, Ponce, Porto Rico, \$8.50	48 50	25 17
Taunton—St. John's, General	25 17	
St. Thomas's, Branch Wo. Aux., for Miss Wall's salary, Tokyo, \$20; "A Member," General, \$100	120 00	
Vineyard Haven—Grace S. S.,* General	1 49	
Wareham—Church of the Good Shepherd S. S.,* General	13 00	
Winchendon—Emmanuel Mission (of which S. S., \$5.25), General	8 75	
Woburn—Trinity Church S.S.,* General	15 00	
Miscellaneous—Branch Wo. Aux., "A Member," General	10 00	
Through Wo. Aux., Susan H. Page, for Miss Wall's salary, Tokyo	1 25	
MICHIGAN—Ap. \$229.92; Sp. \$13.00		
Bay City—St. Barnabas's Mission, Anaphara Guild, Foreign	4 00	
(West)—Grace, General	24 29	
Detroit—Church of the Messiah, Domestic and Foreign, \$136.62; S. S., General, \$19.70	156 32	
St. John's, A Communicant, Sp. toward deficiency St. John's College Building Fund, Shanghai	5 00	
Pontiac—All Saints', through Wo. Aux., for salary of Miss Bull, Tokyo, \$3; salary of Bible-woman, Wuchang, \$3; "Harris Memorial" scholarship, St. John's College, Shanghai, \$5; Sp. for Insurance Fund, \$5; Sp. for "Bishop Johnson" scholarship, Mexico, \$3	19 00	
St. Louis—Emmanuel Church, Domestic, \$3.65; Foreign, \$3.66	7 31	
Ypsilanti—St. Luke's, Japan	7 00	
Miscellaneous—Wo. Aux., salary of Bible-woman, Wuchang	20 00	
MICHIGAN CITY—Ap. \$65.24; Sp. —		
Elkhart—St. John's, Domestic	25 95	
Fort Wayne—Trinity Church, "Mrs. E. J. Bull," General	1 00	
Kokomo—St. Andrew's, General	9 34	
Lima—St. Mark's S.S.* (additional), Domestic and Foreign	1 25	
Plymouth—St. Thomas's, General	20 00	
South Bend—St. James's, Domestic	7 70	
MILWAUKEE—Ap. \$234.71; Sp. —		
Baraboo—Trinity Church, General	10 50	
Columbus—St. Paul's, Foreign, \$3.45; S. S.,* General, \$5.25	8 70	

<i>Kenosha</i> —St. Matthew's S. S.,* General	55 70	NEBRASKA—Ap. \$10.17; Sp. \$5.00	
<i>Milwaukee</i> —All Saints' Cathedral, General	23 81	<i>Crete</i> —Trinity Church, General	10 17
<i>Sussex</i> —St. Alban's S. S.,* General	5 00	<i>Omaha</i> —Rt. Rev. Arthur L. Williams, S.T.D., Sp. toward the building of a church in Havana, Cuba	5 00
<i>Miscellaneous</i> —Member Branch Wo. Aux., General	6 00	NEWARK—Ap. \$1,722.71; Sp. \$137.50	
Member Junior Aux., for scholarship in Anvik, Alaska, \$100; "Milwaukee" scholarship, St. John's School, Liberia, Africa, \$25	125 00	<i>Boonton</i> —St. John's S. S.,* General	25 00
MINNESOTA—Ap. \$260.32; Sp. \$51.17		<i>Edgewater</i> —Church of the Mediator S. S.,* General	10 00
<i>Benson</i> —Christ Church S. S.,* General	15 00	<i>Essex Falls</i> —St. Peter's, General	14 00
<i>Chatfield</i> —St. Matthew's, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	2 50	<i>Hackensack</i> —Christ Church S. S., Sp. for St. Luke's Hospital, Ponce, P. R.	25 00
<i>Dakota</i> —St. John's, General	4 00	<i>Hamburg</i> —Church of the Good Shepherd, \$4.31, S. S., \$4.12, General	8 43
<i>Dresbach</i> —St. James's, General	2 00	<i>Hoboken</i> —Trinity Church, General	82 96
<i>Henderson</i> —St. Jude's, General	2 15	<i>Jersey City</i> —"H. W.," Sp. catechist	
<i>Litchfield</i> —Trinity Church, General	3 75	Bishop McKim, Tokyo, \$12.50; Sp. catechist Bishop Graves, Shanghai, \$10	22 50
<i>Mankato</i> —St. John's S. S.,* General	18 65	<i>Little Falls</i> —St. Agnes's, General	1 99
<i>Minneapolis</i> —St. Andrew's, \$13.02, S. S.,* \$1.25, General	14 27	<i>Montclair</i> —St. John's, Sp. for Port Rican Church Extension Fund. (Upper)—St. James's, General, \$30.43; S. S., Sp. for Hospital Fund, Bishop Van Buren, Porto Rico, \$10	5 00
St. Mark's, General	10 10	<i>Morristown</i> —Church of the Redeemer, Domestic, \$35; Cuba, \$25; Foreign, \$65; General, \$610	735 00
St. Matthew's S. S.,* General	12 48	St. Peter's, General	341 84
St. Paul's S. S.,* (of which Mission Chapel S. S.,* \$13.08), General	166 21	"A Friend," Porto Rico, \$5; Philippines, \$5; Cuba, \$5; Domestic and Foreign, \$25	40 00
Miss Pauline Weidensee, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	2 00	<i>Newark</i> —Christ Church, Foreign	10 75
<i>Owatonna</i> —St. Paul's S. S.,* General	12 83	<i>Paterson</i> —St. Paul's, \$119.15, S. S., \$81.39, General; S. S., Sp. for Bishop Brown, Arkansas, \$25; Sp. for Archdeacon Spur, of Moundsville, West Virginia, \$50	275 54
<i>St. Charles</i> —Trinity Church, General	1 50	<i>Summit</i> —Calvary, \$191.76, S. S.,* \$4.10, General	195 86
<i>St. Paul</i> —St. Clement's, General	7 38	<i>Vernon</i> —St. Thomas's, General	8 61
<i>Winona</i> —St. Paul's S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	5 00	<i>West Hoboken</i> —St. John's, General	17 30
<i>Miscellaneous</i> —Sp. stipend Rev. J. V. Alfregren	41 67	NEW HAMPSHIRE—Ap. \$121.40; Sp. \$11.00	
MISSISSIPPI—Ap. \$117.00		<i>Concord</i> —St. Paul's, General	15 00
<i>Carrollton</i> —Grace, Wo. Aux., General	1 25	Mrs. G. B. Balch, General	20 00
<i>Greenwood</i> —Nativity, \$1, Junior Aux., \$9, General	10 00	<i>Derry</i> (West)—Transfiguration, General	2 00
<i>Grenada</i> —All Saints', General	31 00	<i>Groveton</i> —St. Mark's, General	3 25
<i>Meridian</i> —Church of the Mediator, General	5 00	<i>Keene</i> —St. James's S. S.,* (additional), General	1 15
St. Paul's, Domestic and Foreign	16 75	Rev. E. A. Renouf, D.D., Mexico	10 00
<i>Natchez</i> —Trinity Church, Wo. Aux., General	15 00	<i>New London</i> —Summer Mission, through Rev. T. H. Sill, Sp. for Rev. Arthur Sherman, Hankow	10 00
<i>Pass Christian</i> —Trinity Church, Wo. Aux., General	5 00	<i>Portsmouth</i> —St. John's, General	25 00
<i>Port Gibson</i> —St. James's, \$1, Wo. Aux., \$7, General	8 00	<i>Rochester</i> —Church of the Redeemer, General	5 00
<i>Woodville</i> —St. Paul's, \$21.15, S. S.,* \$3.85, General	25 00	<i>Tilton</i> —Trinity Church, General, \$10; S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$1	11 00
MISSOURI—Ap. \$504.87; Sp. \$21.00		<i>Walpole</i> —St. John's, General	10 00
<i>Columbia</i> —Calvary, General	46 20	<i>Miscellaneous</i> —Branch Wo. Aux., General	20 00
<i>Ironton</i> —St. Paul's, \$4.70, S. S.,* \$4.15, General	8 85	NEW JERSEY—Ap. \$877.54; Sp. \$60.00	
<i>Poplar Bluff</i> —Holy Cross, General	5 00	<i>Bernardsville</i> —Rev. LeRoy Urban, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	2 00
<i>Rolla</i> —Christ Church, General	5 85	<i>Camden</i> —St. John's, General	33 71
<i>St. Louis</i> —All Saints', Sp. for Bishop Moreland, for salary of Archdeacon of Sacramento	5 00	<i>Elizabeth</i> —Trinity Church, General	78 60
Ascension, Domestic and Foreign, \$50.05; S. S.,* General, \$10.20	60 25	<i>Freehold</i> —St. Peter's, General	137 00
Bishop Robertson Hall, Mission Class, Sp. for Bishop Brooke of Oklahoma	16 00	<i>Haddonfield</i> —Grace, General	108 87
St. Andrew's S. S.,* General	1 22	<i>Lambertsville</i> —St. Andrew's, General	71 51
J. A. and N. Dickinson, Domestic, \$1; Foreign, \$1	2 00	<i>Merchantsville</i> —Grace, Domestic, \$16; Foreign, \$1; Sp. for Bishop Van Buren, Porto Rico, \$1	18 00
<i>Miscellaneous</i> —Wo. Aux., General	100 50	<i>Mt. Holly</i> —St. Andrew's, Brazil	10 62
"A Friend," General	100 00	<i>New Brunswick</i> —Christ Church, General	15 00
"Two Friends," General	125 00	St. John Evangelist's, Wo. Aux., General	20 00
"A Friend," General	50 00		
MONTANA—Ap. \$180.00			
<i>Big Timber</i> —St. Mark's, General	25 00		
<i>Great Falls</i> —Incarnation, General	80 00		
<i>Livingston</i> —St. Andrew's, General	75 00		

<i>Pine Brook</i> —Mission, Colored.....	80	ustine's League, Sp. for St.	
<i>Riverton</i> —Christ Church, General...	65 00	Agnes's Hospital, Raleigh, North	
<i>Rumson</i> —St. George's, General.....	125 00	Carolina.....	10 00
<i>Shrewsbury</i> —Christ Church, Domestic,		Grace Emmanuel S. S.,* General...	60 00
\$11.87; General, \$22.58.....	34 45	Heavenly Rest, Young Women's	
<i>South Amboy</i> —Christ Church, Indian,		Foreign Chapter, Sp. toward	
\$7.40; Foreign, \$1; General, \$2.37.....	10 77	house for women workers at	
<i>South River</i> —Holy Trinity Church,		Akita, Tokyo, \$25; Brazil, \$25;	
General.....	9 75	Mexico, \$50; Cuba, \$20; Sp. for	
<i>Suedesboro</i> —Trinity Church, Mrs.		Gankin Hospital, Hankow, \$10.....	130 00
Geo. C. Sutton, Sp. for slave		Holy Apostles' Domestic, \$100;	
children, Shanghai.....	2 00	Wo. Aux., Mrs. N. E. Baylies,	
<i>South Vineland</i> —Christ Church, General	5 00	Sp. for St. John's College Building	
<i>Trenton</i> —Christ Church, Domestic,		Fund, Shanghai, \$25.....	125 00
\$20; Foreign, \$20.....	40 00	Incarnation, Mrs. G. C. Ward,	
Grace S. S.,* Bishop Payne Divinity-school, Southern Virginia,		Niobrara League, Sp. for one-half	
\$5; General, \$34.17.....	39 17	South Dakota.....	100 00
St. Andrew's Mission S. S.,* General		Intercession, General.....	30 07
.....	10 50	(<i>Harlem</i>)—St. Andrew's, for	
<i>Westfield</i> —St. Paul's, General,		Swedish Missions, New York	
\$14.94; Sp. for Dr. Jeffrey's		City.....	20 00
work, Shanghai, \$10.....	24 94	St. Bartholomew's, General.....	25 00
<i>Woodbridge</i> —Trinity Church, \$2.55,		St. Edward the Martyr, Colored,	
S. S.,* \$7.30, General.....	9 85	\$25; S. S.,* General, \$25.....	50 00
<i>Woodbury</i> —Christ Church, "A Member,		St. James's Domestic and Foreign,	
Wo. Aux., Sp. for Hooker		\$600; Miss Kate L. Warren	
Memorial School, Mexico.....	5 00	(In Memoriam), Edward	
<i>Miscellaneous</i> —Wo. Aux., Sp. for		Walpole Warren, Sp. for lectern,	
"Clarkson Memorial" scholarship,		St. James's Church, Wuhu, Hankow,	
Hooker Memorial School, Mexico		\$61.47; Mrs. E. Walpole	
.....	40 00	Warren, Sp. for shipping bell	
Olga R. White, Wo. Aux., "Emma		to China for church at Wuhu,	
Williamson Memorial" bed, St.		\$5.63.....	667 10
James's Hospital, Gankin, Hankow	20 00	St. John's Chapel S. S., Sp. for a	
		window in St. Luke's Hospital,	
		Ponce, Porto Rico.....	25 00
		St. Luke's (Convent Avenue),	
		through Wo. Aux., General.....	20 00
		St. Mary's, Cuba and Brazil, \$15;	
		S. S., Cuba and Brazil, \$15.....	30 00
		St. Peter's S. S.,* Domestic,	
		\$28.42; Foreign, \$30.....	58 42
		(<i>Westchester</i>)—St. Peter's, Wo.	
		Aux., Sp. for Bishop Rowe,	
		Alaska, \$25; Miss Farquhar,	
		Wo. Aux., for "Frances Ridley	
		Haverall" scholarship, Girls'	
		Training Institute, St. Paul's	
		River, Africa, \$25.....	50 00
		St. Thomas's, General.....	3 00
		Zion and St. Timothy's, General...	748 50
		"A Member," Wo. Aux., Sp. for	
		All Saints' School, Sioux	
		Falls, South Dakota.....	100 00
		Miss Mary E. Cox, for "Memorial"	
		scholarship, St. Hilda's	
		School, Hankow.....	50 00
		"J. A. L." for Cuba.....	1 00
		Mrs. G. Y. Gray, Sp. for Hooker	
		Orphanage, City of Mexico, \$50;	
		Sp. for use of the native Mexican	
		clergy, \$50.....	100 00
		Mrs. Jas. R. Franklin, Sp. for Dr.	
		Woodward's work, Hankow....	2 00
		"A. J." Sp. for Chinese slave girls	
		at Shanghai.....	25 00
		Mr. A. R. Lakin, Sp. for Porto	
		Rican Equipment Fund.....	25 00
		"A Friend," General.....	1 00
		Ossining—Trinity Church, General..	91 34
		Patterson—Christ Church, through	
		Wo. Aux., Sp. for Dr. Glenton's	
		work, Wuchang, Hankow.....	8 90
		Port Chester—St. Peter's, General..	60 00
		Poughkeepsie—Holy Comforter, General,	
		\$4.03; Sp. for St. Luke's	
		Memorial Hospital, Ponce, Porto	
		Rico, \$1.....	5 03
		Branch Wo. Aux., "Poughkeepsie	
		Memorial" (Advent) scholarship,	
		St. John's School, Africa,	
		\$40; Foreign, \$7.....	47 00
		Rhinecliff—Ascension S. S.,* General	7 40
		Rye—Christ Church, Wo. Aux., Sp.	
		for Bishop Ave., for work of	
		native Mexican girls, Hooker	
		Memorial School.....	101 60
		Saugerties—Trinity Church, \$97, S.	
		S.,* \$40, General.....	137 09
NEW YORK —Ap. \$3,530.13; Sp. \$1,143.44.			
<i>Annandale</i> —Branch Wo. Aux., Sp.			
for Rev. N. Matthews, Cape			
Mount, Africa, for a bell.....	5 00		
<i>Bedford</i> —St. Matthew's, \$33; Miss			
Luquer, \$5; Wo. Aux., Sp. for			
Good Shepherd Hospital, Fort			
Defiance, Arizona.....	38 00		
<i>Brewster</i> —St. Andrew's, Rev. Mr.			
Dooman's work, Kyoto, \$20; Indian,			
\$15; Porto Rico, \$10; Alaska,			
\$10; General (of which S. S.,* \$54),			
\$66.81.....	121 81		
<i>Croton Falls</i> —Frances H. Close, Domestic,			
\$5; Porto Rico, \$5; Philippines,			
\$5; Indian, \$5; Colored, \$5; Alaska,			
\$5; Africa, \$5; Japan, \$5; China, \$5;			
Haiti, \$5.....	50 00		
<i>Dean's Corners</i> —St. Peter's Chapel,			
General.....	1 00		
<i>Ellenville</i> —St. John's Memorial, Domestic,			
\$15; Foreign, \$10.....	25 00		
<i>Fishkill</i> —St. Andrew's, Wo. Aux.,			
Domestic.....	2 00		
<i>Garrison</i> —St. Philip's, Domestic and			
Foreign.....	313 00		
<i>Greenwood Lake</i> —Church of the			
Good Shepherd S. S.,* General.....	3 75		
<i>Hyde Park</i> —St. James's, Cuba and			
Brazil, \$20; S. S.,* General,			
\$5.43.....	25 43		
<i>Mamaroneck</i> —St. Thomas's Senior			
Branch, Wo. Aux., Sp. for Good			
Shepherd Hospital, Fort Defiance,			
Arizona.....	75 00		
<i>Montrose</i> —Divine Love, Stephen			
Sakel, General.....	1 00		
<i>Mount Vernon</i> —Ascension, Wo. Aux.,			
Sp. for Good Shepherd Hospital,			
Fort Defiance, Arizona.....	100 00		
Trinity Church S. S.,* General...	35 20		
<i>Newburgh</i> —St. Paul's, General....	37 32		
<i>New York</i> —Archangel S. S.,* Domestic			
and Foreign.....	28 32		
(<i>West New Brighton</i>)—Ascension			
S. S.,* Foreign.....	77 52		
Beloved Disciple, \$18.12, "T. R.,"			
\$30, General.....	48 12		
Grace, Mrs. A. N. Hand, St. Aug-			

<i>Scarsdale</i> —St. James's-the-Less, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona		25 00
<i>Tarrytown</i> —Christ Church, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona		10 00
<i>Tilly Foster</i> —St. Paul's Chapel, \$4.20, S. S.,* \$9.56, General.		13 76
<i>Tuxedo</i> —St. Mary's, St. Augustine's League, Mrs. Ogden, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$10; S. S., "Tuxedo" scholarship, St. Elizabeth's School, South Dakota, \$43.14		53 14
<i>White Plains</i> —Grace S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico		40 25
Miss Ida H. Miller, Sp. for Gankin Building Fund		2 00
<i>Yonkers</i> —St. John's, General, \$190; Mrs. Scrugham, Sp. for the memorial hospital, Ponce, Porto Rico, \$5		195 00
Annie Bell, Sp. for a chair for St. Luke's Memorial Hospital, Ponce, Porto Rico		1 00
Miss Susan B. Waring, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico		15 00
<i>Miscellaneous</i> —"For Christ," General		250 00
"Three Members of Wo. Aux.," Sp. for communion set for St. Matthew's, Fairbanks, Alaska, and for freight		60 00
One-half Offering Division Meeting, Wo. Aux., at Peekskill, Sp. for Good Shepherd Hospital, Fort Defiance, Arizona		6 59
St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50		100 00
NORTH CAROLINA —Ap. \$46.67; Sp. \$1.00		
<i>Chapel Hill</i> —Chapel of the Cross S. S.,* General		1 07
<i>Davie Co.</i> —Ascension S. S.,* General		2 70
<i>Hillsboro</i> —Miss Rebecca Cameron, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico		1 00
<i>Mayodan</i> —Church of the Messiah S. S., General		4 18
<i>Monroe</i> —St. Paul's, Foreign, \$10; S. S.,* General, \$10		20 00
<i>Pittsboro</i> —St. James's S. S.,* General		3 07
<i>Raleigh</i> —St. Ambrose's S. S.,* General		14 65
<i>Sanford</i> —St. Thomas's, General		1 00
OHIO —Ap. \$120.70; Sp. \$72.70		
<i>Cleveland</i> —All Saints', Foreign		6 78
St. Andrew's S. S.,* General		5 00
St. John's S. S., for St. Mary's Indian School, South Dakota		20 00
<i>Cuyahoga</i> —St. John's, General		9 20
<i>Elyria</i> —St. Andrew's, General (of which S. S.,* \$17.75)		32 25
<i>Norwalk</i> —St. Paul's S. S.,* General		36 20
<i>Tiffin</i> —Trinity Church, Sp. for Rev. Mr. Reifsnider's work at Tsuruga, Kyoto		33 25
<i>Toledo</i> —St. Mark's, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$7; Sp. for Rev. I. Schlemon's support, Persia, \$12.45		19 45
Trinity Church, Junior Aux., Sp. for "Japanese" scholarship, St. Agnes' School, Kyoto		20 00
<i>Willoughby</i> —Grace S. S.,* General		6 75
<i>Youngstown</i> —St. John's, General (additional)		4 52
OREGON —Ap. \$61.05; Sp. \$5.00		
<i>Astoria</i> —Grace, Junior Aux., "Lottie S. Short Memorial" scholarship, Trinity Divinity-school, Tokyo		2 10
<i>Gardiner</i> —Gardiner Mission, St. Mary's Guild, Domestic and Foreign		3 15
<i>McMinnville</i> —Ella Lee Woods, Sp. for Miss Sabine, Anvik, Alaska, for a piazza on the girls' school house		5 00
<i>Newport</i> —St. Stephen's, General		70
<i>Portland</i> —Trinity Church, Domestic and Foreign		54 10
<i>Toledo</i> —St. John's, General		1 00
PENNSYLVANIA —Ap. \$8,720.06; Sp. \$845.52		
<i>Bristol</i> —St. Paul's, General		10 11
<i>Bryn Mawr</i> —E. B. Montgomery, Mite-box No. 2580, Domestic		59 95
<i>Chadd's Ford</i> —St. Luke's, Domestic and Foreign		5 00
<i>Coatesville</i> —Trinity Church, General, \$81.56; Sp. for a building for slave children, Shanghai, \$10; Indian Hope Association, Indian, \$9.50		101 06
<i>Concord</i> —St. John's, Domestic and Foreign, \$5; General, \$30		35 00
<i>Downton</i> —St. James's, Indian Hope Association, Indian		5 00
<i>Honey Brook</i> —St. Mark's, Domestic and Foreign, \$6.05; General, \$10		16 05
<i>Ithan</i> —St. Martin's Chapel, Domestic and Foreign		59 14
<i>Kennett Square</i> —Advent, General		7 00
<i>Media</i> —Christ Church, Indian Hope Association, Indian		2 00
<i>Paoli</i> —Good Samaritan, Domestic and Foreign		29 70
<i>Parkeburg</i> —Ascension Mission S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico		4 02
<i>Philadelphia</i> —Advocate Memorial, Indian Hope Association, "H. Sidonia Best" scholarship, St. Elizabeth's School, South Dakota		35 00
<i>(Moyamensing)</i> —All Saints', General		30 00
Christ Church Chapel, Indian Hope Association, Indian		3 00
Christ Church Hospital, "A Friend," General		2 00
<i>(Mt. Airy)</i> —Grace, Colored		52 45
Grace, Indian Hope Association, Indian		28 00
Holy Apostles', Geo. C. Thomas, General, \$3,000; S. S. Bible-class, "S.," Sp. for Bishop Leonard Memorial Home, Salt Lake, \$9.50		3,009 50
Holy Spirit Mission, General		20 00
Holy Trinity Church, Chinese S. S., for "Gertrude Farr Memorial" scholarship, St. Hilda's School, Wuchang		50 00
Prince of Peace Chapel, Wo. Aux., Sp. for Rev. S. Harrington Little, for "Chang-sha," Hankow		10 00
L'Emmanuello, General		10 00
Reconciliation S. S., church work, Alaska		100 00
<i>(Olney)</i> —St. Alban's Mission, General		15 00
<i>(West)</i> —St. George's, General		10 00
St. John's (Free Church), General		10 00
<i>(North Liberties)</i> —St. John's, General		25 00
<i>(Germantown)</i> —St. John the Baptist, General		17 50
St. John the Evangelist's, General		20 00
<i>(Frankford)</i> —St. Mark's, General		175 00
St. Mark's, Indian Hope Association, "Girls' Friendly Society" scholarship, Alaska		50 00

(West)—St. Mary's, Indian Hope Association, Indian.....	5 00
St. Paul's (Old), General.....	12 00
(Overbrook)—St. Paul's Memorial, Sp. for Bishop Van Buren's hospital work, Porto Rico.....	25 00
St. Peter's, "P." General, \$75; Mrs. C. P. B. Jefferys, Sp. for Dr. Jefferys's Nursing Fund, St. Luke's Hospital, Shanghai, \$25.....	100 00
St. Simeon's, Mr. and Mrs. Henry C. Davis, \$2; Mr. and Mrs. John Scholes, \$2; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	4 00
St. Thomas's, General.....	20 00
(West)—Church of the Saviour, Wo. Aux., Sp. for Bishop Moreland, for Rev. Mr. Douglas's salary, Hupe Valley, Sacramento.....	125 00
Zion, General.....	10 00
Indian Hope Association, Sp. for Dr. Driggs's Church, Alaska, \$13; Sp. for Bishop Spaulding, Salt Lake, \$100.....	113 00
John E. Baird, Sp. for Bishop Knight's special work, Cuba....	500 00
Mrs. M. A. Todd, General.....	200 00
Mrs. Samuel Dickson, General....	200 00
Linda H. Pancoast, Japan, \$50; General, \$25.....	75 00
"S." salary for Rev. A. B. Clark, Rosebud Agency, South Dakota.	50 00
James W. Bayard, Sp. for Building Fund, St. John's College, Shanghai.....	20 00
Miss Jane R. Haines, for Archdeacon Stuck's work, Alaska..	20 00
Miss I. F. Jacot, General.....	1 00
Radnor—St. David's, Domestic, \$25; Foreign, \$25.....	50 00
Warwick—St. Mary's, Domestic and Foreign, \$4.10; General, \$10....	14 10
West Vincent—St. Andrew's, General	15 00
Miscellaneous—"A Friend of the Society," General.....	2,000 00
"H. M." General.....	2,000 00
PITTSBURG—Ap. \$201.67	
Barnesboro—St. Thomas's Mission, General.....	15 72
Beaver Falls—St. Mary's, General..	5 45
Bradock—St. Mary's, General.....	3 75
Butler—St. Peter's, General.....	2 00
Franklin—St. John's, General.....	44 77
Greensburg—Christ Church, Foreign	82 00
Jeannette—Advent, Foreign.....	10 32
Johnstown—St. Mark's, General....	5 00
Miles Grove—Grace, General.....	30 66
Osceola Mills—St. Laurence's, General.....	2 00
QUINCY—Ap. \$50.00	
Cambridge—"A Friend," Sp. for St. James's Hospital, Gankin, Hankow.....	50 00
RHODE ISLAND—Ap. \$1,081.11; Sp. \$46.00	
Bristol—St. Michael's, General.....	64 80
East Greenwich—St. Luke's, "A Member" (In Memoriam), for Cape Palmas, Africa.....	5 00
Jamestown—St. Matthew's, General..	6 60
Newport—Trinity Church, General..	500 00
Pawtucket—Trinity Church, General.	33 00
Portsmouth (South)—St. Mary's, General, \$54.29; Rev. Allen Jacobs, Sp. for building a church in Havana, Cuba, \$1....	55 29
Providence—Church of the Messiah, General.....	64 86
St. Andrew's, General.....	15 11
St. James's, General.....	40 00
St. Stephen's S. S., Sp. for St. Luke's Hospital, Ponce, Porto	

Rico.....	20 00
Mrs. E. Chafee, Sp. for St. John's College Building Fund, Shanghai.....	25 00
Wakefield—Ascension, Domestic and Foreign.....	36 97
Warren—St. Mark's, General.....	155 55
Woonsocket—St. James's S. S.,* General.....	59 93
Miscellaneous—Wo. Aux., General, \$35; Indian Aid Society, Indian work, \$10.....	45 00

SOUTH CAROLINA—

Ap. \$352.85; Sp. \$23.00	
Aiken—St. Thaddeus's, Wo. Aux., Japanese Bible-reader, \$10; Sp. for hospital, White Earth, Duluth, \$1.....	11 00
Berkeley—St. John's, General.....	10 25
Black Oak—Trinity Church, General.	7 50
Camden—Grace, Wo. Aux., Sp. for hospital, White Earth, Duluth..	1 00
Charleston—Grace, Junior Aux., "Bishop Capers" Day-school, Hankow, \$5; Sp. for hospital, White Earth, Duluth, \$1.....	6 00
Holy Communion, General, \$28; "Wo. Aux." scholarship, Anvik, Alaska, \$10; Sp. for mission, White Earth, Duluth, \$1; Junior Aux., "Bishop Capers" Day-school, Wuchang, \$5.....	44 00
St. Michael's, General, \$114.99; Wo. Aux., Brazil, \$4.65; Sp. for mission, White Earth, Duluth, \$1; Sp. for Ingle Memorial Hall, Hankow, \$10; Japanese Bible-woman, \$10.....	140 64
St. Philip's, Wo. Aux., Chinese Bible-reader.....	10 00
Cheraw—St. David's, Wo. Aux., Japanese Bible-woman.....	2 00
Columbia—Church of the Good Shepherd, General.....	20 00
Trinity Church, General.....	5 02
Edgefield—Trinity Church, General.	12 00
Edisto—Trinity Church, Wo. Aux., Sp. for hospital, White Earth, Duluth.....	1 00
Graniteville—St. Paul's, General..	2 84
Greenville—Christ Church, General..	33 00
Kaolin—St. George's, \$2.07, S. S.,* \$1.25, General.....	3 32
Orangeburg—Church of the Redeemer, Wo. Aux., Sp. for hospital, White Earth, Duluth....	1 00
Ridge Springs—Grace, General.....	1 50
Ridgeway—St. Stephen's S. S.,* General.....	1 53
Santee (McClellanville)—St. James's, General.....	7 50
Spartanburg—Advent, Wo. Aux., Chinese Bible-reader, \$5; Sp. for hospital, White Earth, Duluth, \$1.....	6 00
Summerville—Epiphany S. S.,* General.....	7 26
St. Paul's S. S.,* General.....	19 49
Sumter—Holy Comforter, Junior Aux., "Bishop Capers" Day-school, Wuchang.....	10 00
Sumter Co.—St. Augustine's, General.....	7 00
Willington—Mrs. K. C. Poreher, Sp. for Ingle Memorial Hall, Hankow.....	5 00

SOUTHERN OHIO—

Ap. \$237.73; Sp. \$17.00	
Cincinnati—Christ Church, General, \$76.93; Vestry, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$7.....	83 93
Calvary, Domestic, \$40; Foreign, \$25; Colored, \$25.....	90 00
Dayton—St. Andrew's, General.....	6 52
Fern Bank—Resurrection, General..	13 42

Greenville—St. Paul's, Sp. for hos-	
pital, Gankin, Hankow.....	10 00
Portsmouth—All Saints', Domestic	2 86
Urban—Epiphany, General.....	13 00
Zanesville—St. James's, "Faith,"	
"Harry and Louise Memorial"	
scholarship, St. Mary's School,	
South Dakota.....	30 00
Margaret M. Parsons, General....	5 00

SOUTHERN VIRGINIA—

Ap. \$508.08; Sp. \$55.75	
Bedford Co. (Coffee)—Ivy Chapel,	
General.....	2 50
Campbell Co. (Lynchburg)—St.	
Paul's, through Wo. Aux., Sp.	
for Rev. J. C. Ambler's Bible-	
man, Kyoto.....	50 00
Moore Parish, St. Peter's, General.	2 25
Dinwiddie Co.—Bristol Parish,	
Grace, Brazil, \$15.75; General,	
\$10.60.....	26 35
Elizabeth City Co. (Hampton)—St.	
John's, General.....	13 78
Halifax Co. (Houston)—St. John's,	
H. H. Edmunds, General.....	100 00
Isle of Wight Co. (Smithfield)—	
Christ Church, General.....	12 25
Mecklenburg Co. (South Hill)—St.	
Matthew's, General.....	5 00
(Union Level)—St. Paul's, Gen-	
eral.....	7 00
(Boydton)—Trinity Church, Gen-	
eral.....	5 00
Nelson Co. (Norwood)—Christ	
Church, Mrs. E. G. Horsley,	
Brazil.....	5 00
Norfolk Co. (Portsmouth)—St.	
John's, General.....	7 75
(Norfolk)—St. Paul's, Domestic	
\$10; Indian, \$10; Colored, \$10;	
Foreign, \$40; General, \$35.75..	155 75
St. Peter's, Wo. Aux., General....	5 00
Branch Wo. Aux., "Bishop Meade"	
scholarship, St. Mary's Hall,	
Shanghai.....	50 00
Pittsylvania Co. (Danville)—J.	
Cleveland Hall, Sp. for building	
church in Havana, Cuba.....	2 00
Princess Anne Co.—Lynhaven Par-	
ish, Emmanuel Church, Gen-	
eral.....	10 00
Powhatan Co. (Vinita)—Manakin	
Church, Foreign.....	9 90
Prince George Co. (City Point)—	
Mrs. E. W. Eppers, Sp. for St.	
Luke's Memorial Hospital,	
Ponce, Porto Rico.....	1 00
Roanoke Co. (Salem)—St. Paul's,	
Domestic and Foreign.....	43 72
Rockbridge Co. (Lexington)—R. E.	
Lee Memorial S. S., Sp. for St.	
Luke's Hospital, Ponce, Porto	
Rico.....	2 75
Sussex Co. (Waverly)—Christ	
Church, General.....	2 75
Wythe Co. (Wytheville)—St. John's,	
Foreign, \$26.61; Brazil, \$17.47.	44 08

SPRINGFIELD—Ap. \$374.81; Sp. \$7.00

Alton—St. Paul's, through Wo. Aux.,	
General.....	15 00
Belleville—St. George's, General....	20 00
Cairo—Church of the Redeemer,	
\$15; through Wo. Aux., \$15;	
General.....	30 00
Carlondale—St. Andrew's, General..	3 00
Carlinville—St. Paul's, General....	8 00
Carlyle—Christ Church, General.....	6 21
Champaign—Emmanuel Church,	
General, \$7.65; for work in	
Tokyo, \$3.....	10 65
Chester—St. Mark's, General.....	5 00
Chesterfield—St. Peter's S. S.,* Gen-	
eral.....	12 00
Clinton—St. Mary the Virgin, Gen-	
eral.....	3 00
Collinsville—Christ Church, General.	6 50
Danville—St. Mary's, Junior Aux.,	

Sp. for Bishop Van Buren, for	
children's bed, St. Luke's Hospital,	
Ponce, Porto Rico.....	5 00
Decatur—St. John's, General.....	20 00
Granite City—St. Bartholomew's,	
General.....	11 00
Greenville—Grace, General.....	9 40
Hoopeston—St. Margaret's, General.	3 00
Jacksonville—Trinity Church, \$45,	
Wo. Aux., \$20, General.....	65 00
Lincoln—Trinity Church, General....	20 00
Mansfield—Christ Church, General..	1 00
Martinsville—Grace, General.....	1 25
Perkin—St. Paul's, General.....	25 15
Springfield—Christ Church, Lucy H.	
Archer, Sp. for new building	
for rescued slave children in	
Shanghai, \$2; through Wo.	
Aux., General, \$10.....	12 00
St. John's, General.....	15 00
St. Paul's, through Wo. Aux.,	
General.....	10 00
Thomasboro—St. Thomas's, General.	3 00
Miscellaneous—General.....	61 70

TENNESSEE—Ap. \$116.85

Chattanooga—St. Paul's, Wo. Aux.,	
General.....	6 25
Franklin—St. Paul's, Wo. Aux., Gen-	
eral.....	2 50
Knorrville—Epiphany, Wo. Aux.,	
General.....	1 25
Memphis—Calvary, Wo. Aux., Gen-	
eral.....	15 00
Emmanuel Church, General.....	10 00
Grace, Wo. Aux., General.....	8 50
St. Mary's Cathedral, General....	5 00
Nashville—Advent, through Wo.	
Aux., General.....	2 50
St. Ann's, General.....	52 00
Sewanee—Branch Wo. Aux., General	3 75
Miscellaneous—Branch Wo. Aux.,	
offering at annual meeting, Gen-	
eral.....	10 10

TEXAS—Ap. \$105.30; Sp. \$5.00

Angleton—Holy Comforter S. S.,*	
General.....	4 30
Houston—Mrs. Julia St. Aubert	
Brown, Sp. for work, Mexico..	5 00
Tyler—Christ Church, Wo. Aux.,	
"Bishop Gregg Memorial" schol-	
arship, St. Hilda's School, Wu-	
chang.....	1 00
Waco—St. Paul's, Foreign.....	100 00

VERMONT—Ap. \$183.85; Sp. \$74.00

Bellevue Falls—Immanuel Church,	
Colored.....	10 60
Fort Ethan Allen—Chapel S. S.,	
Brazil.....	6 40
Lyndonville—St. Peter's, Sp. for St.	
Luke's Hospital, Ponce, Porto	
Rico.....	1 00
Manchester Centre—Zion, Junior	
Aux., Sp. for Bishop Van Buren,	
for St. Luke's Hospital, Ponce,	
Porto Rico.....	3 00
Milton—Trinity Church S. S.,* Gen-	
eral.....	2 02
Richford—St. Ann's S. S.,* General.	10 07
St. Alban's—St. Luke's, Sp. for	
building church in Havana,	
Cuba, \$5; S. S.,* Sp. for St.	
Luke's Hospital, Ponce, Porto	
Rico, \$15.....	20 00
St. Johnsbury—St. Andrew's S. S.,*	
General.....	34 76
Miscellaneous—"X," work in Philip-	
pines.....	100 00
From a Churchman, General.....	20 00
Junior Aux., Sp. for Children's	
Ward, St. James's Hospital,	
Gankin, Hankow.....	50 00

VIRGINIA—Ap. \$977.07; Sp. \$121.00

Altamarle Co.—Fredericksville Par-	
ish, St. James's Chapel, General	1 85

<i>Alexandria Co. (Alexandria)</i> —Grace, General	5 45	General, \$10.....	12 00
<i>(Fairfax)</i> —Brazilian Missionary Society, for Brazil.....	125 00	<i>Prince George Co.</i> —St. Thomas's Parish, Atonement S. S.,* General	11 00
<i>Culpepper Co. (Mitchell Station)</i> —All Saints' Memorial Chapel, General	8 00	St. Thomas's Parish, St. Thomas's S. S.,* General.....	13 48
Ridley Parish, Christ Church, General	7 50	<i>(Upper Marlboro)</i> —Trinity Parish, "A Member," Foreign.....	1 00
Ridley Parish, St. Paul's, General	1 00	<i>(Beltsville)</i> —Zion Parish, General	37 53
<i>Fairfax Co.</i> —Pohick and Olivet S. S.,* General.....	5 00	WESTERN MASSACHUSETTS—	
Truro Parish, Church of the Good Shepherd, General.....	2 00	Ap. \$870.54; Sp. \$231.90	
Truro Parish, Zion, General.....	3 97	<i>Amherst</i> —Grace, General.....	15 00
Fairfax Parish, Church of the Holy Comforter, General.....	7 64	<i>Clinton</i> —"Three Brothers," Wo. Aux., Sp. for "Richard W. Bigelow Memorial" scholarship, St. Paul's School, Lawrenceville, Southern Virginia.....	25 00
Theological Seminary, Colored Chapel for African missions....	3 75	<i>Fitchburg</i> —Christ Church, General..	150 00
<i>Goochland Co.</i> —Northam Parish, St. Mary's, General.....	10 00	<i>Great Barrington</i> —St. James's, General	120 05
<i>Henrico Co. (Richmond)</i> —All Saints', for Brazil, \$500; Foreign, \$100.....	600 00	<i>Greenfield</i> —St. James's, Domestic, \$10.23; Foreign, \$6.79.....	17 02
<i>(Richmond)</i> —Christ Church, Wo. Aux., Sp. for Mrs. Koo, Bible-woman in Shanghai.....	30 00	<i>Lee</i> —St. George's, Sp. for hospital work of Bishop Van Buren....	20 00
<i>(Richmond)</i> —Emmanuel Church S. S. boys, Sp. for a child's bed in St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00	<i>Milford</i> —Trinity Church, Domestic, \$15.85; Foreign, \$2.18; General, \$5.....	23 03
<i>(Richmond)</i> —Grace S.S.,* General	30 56	<i>North Adams</i> —St. John's, General..	36 32
<i>(Richmond)</i> —St. Andrew's, Junior Aux., Sp. for Pike Powers Memorial cot, St. Mary's Orphanage, Shanghai.....	30 00	<i>North Grafton</i> —St. Andrew's, General	3 50
<i>(Richmond)</i> —St. James's Chapter, Wo. Aux., Sp. for Bishop Hare, South Dakota, to use as he prefers	50 00	<i>Pittsfield</i> —St. Stephen's, General, \$140; Girls' Friendly Society, Sp. for Miss Marjorie Hughson's Mission School, Morganton, Asheville, \$5.....	145 00
<i>Henrico Co. (Richmond)</i> —St. Paul's, Sp. for Rev. John E. Huhn's work in Fairbanks, Alaska, \$1; S. S.,* Domestic and Foreign, \$33.40; Wo. Aux., for work in Brazil, \$53.....	87 40	<i>Sheffield</i> —Christ Church, General..	20 25
<i>Loudoun Co. (Leesburg)</i> —St. James's, Sp. for Dr. Woodward, Gankin Hospital Building Fund, Hankow	5 00	<i>South Hadley</i> —Mount Holyoke College, Church Students, General..	9 10
Shelburne Parish, St. Paul's Domestic and Foreign, \$30.55; S. S.,* General, \$12.81.....	43 36	<i>Springfield</i> —Christ Church S. S.,* for support of a child's bed in Gankin Hospital, Hankow, \$50; for support of one girl in St. Agnes' School, Kyoto, \$50; toward support of a boy in St. Elizabeth's School, Standing Rock Reserve, South Dakota, \$30	130 00
<i>Orange Co. (Orange)</i> —St. Thomas's, General	23 84	Richard S. Payne, Sp. for Porto Rican Equipment Fund.....	2 15
<i>Rappahannock Co.</i> —Bromfield Parish, General	11 75	<i>Stockbridge</i> —St. Paul's, Sp. for Bishop Van Buren's Hospital, Ponce, Porto Rico.....	79 75
WASHINGTON—Ap. \$243.30; Sp. \$28.00		Miss Marguerite Swann, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00
<i>Washington (D. C.)</i> —Ascension Pro-Cathedral, Chinese scholarship, Sp. toward the Ingle Memorial Hall, Hankow.....	25 00	Mrs. Catherine Marlow, Sp. for a child's bed in St. Luke's Memorial Hospital, Ponce, Porto Rico.	5 00
<i>(Anacostia)</i> —Emmanuel Church, General	20 00	Miss J. A. Mason, Sp. for a child's bed in St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00
<i>(D. C.)</i> —Epiphany Chapel S. S.,* General	1 71	Nora Tasigr, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	5 00
<i>(Congress Heights)</i> —Esthel Memorial Chapel, General.....	4 60	Mrs. Oscar Tasigr, Sp. for a single room in St. Luke's Memorial Hospital, Ponce, Porto Rico....	75 00
<i>(D. C.)</i> —St. James's, General (of which S. S., \$5.67, \$70.98; In memoriam Mary Hazlett Abbott, for St. Mary's Hall, Shanghai, China, \$2.....	72 98	<i>Worcester</i> —All Saints', Colored, \$85.05; General, \$47.51.....	132 56
<i>(D. C.)</i> —Through Mrs. H. Randall Webb, for "Bishop Ingle" scholarship, Boone School, Wuchang, Hankow.....	50 00	St. Mark's, General, \$59.36; S. S., for the Boone School, Hankow, \$14.35.....	73 71
<i>(D. C.)</i> —Susan G. Young, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00	WESTERN MICHIGAN—Ap. \$141.78; Sp. \$5.00	
<i>Montgomery Co.</i> —Silver Spring Parish, Grace, General.....	9 96	<i>Allegan</i> —C. R. Wilkes, General.....	10 00
Silver Spring Parish, St. Mary's Chapel, General.....	11 04	<i>Grand Rapids</i> —St. Mark's, Domestic, \$25; Foreign, \$25; Sp. for church building, Havana, \$5....	55 00
St. Bartholomew's Parish, St. John's, Sp. for Bishop Van Buren's work in Porto Rico, at his discretion, \$2; Wo. Aux.,		<i>Petosky</i> —Emmanuel Church, General	5 03
		<i>St. Joseph</i> —Mrs. L. E. Kilbourne, Japan, \$5; General, \$5.....	10 00
		<i>Sturgis</i> —St. John's, General.....	15 00
		<i>Traverse City</i> —Grace, General.....	49 75
		<i>Miscellaneous</i> —"J. N. R.," General..	2 00

WESTERN NEW YORK—

Ap. \$691.44; Sp. \$151.00	
<i>Buffalo</i> —All Saints' S. S.,* General.	15 50
St. James's S. S.,* General.	65 09
St. Mark's Chapel S. S.,* General.	12 50
St. Thomas's S. S.,* General.	15 00
"A reader of THE SPIRIT OF MIS-	
SIONS," Sp. for rebuilding of the	
Mayebashi Rectory, Tokyo.	1 00
<i>Canandaigua Lake</i> —Summer S. S.,	
through "Little Helpers," Sp.	
for kindergarten, Akita, Tokyo.	2 00
<i>Corning</i> —Christ Church, Foreign.	25 74
<i>Dunkirk</i> —St. John's S. S.,* General.	12 20
<i>East Aurora</i> —St. Matthias's, General.	10 00
<i>East Bloomfield</i> —St. Peter's, General.	2 09
<i>Geneseo</i> —St. Michael's S. S.,* Gen-	
eral	51 73
<i>Geneva</i> —Trinity Church, Colored,	
\$80.87; Wo. Aux., for "Harry	
W. Nelson" scholarship, St.	
Hilda's School, Wuchang, Han-	
kow, \$50.	130 87
<i>Hammondsport</i> —St. James's, General.	17 31
<i>Le Roy</i> —St. Mark's, General.	20 00
<i>Middleport</i> —Trinity Church S. S.,*	
General	7 14
<i>North Tonawanda</i> —St. Mark's,	
Young Women's Guild, General.	30 00
<i>Olean</i> —St. Stephen's, Domestic, \$25;	
Foreign, \$25; General, \$15.	65 00
<i>Palmyra</i> —"A Friend," General.	5 00
<i>Rochester</i> —St. Andrew's S. S., Gen-	
eral	41 50
St. Luke's (of which Wo. Aux.,	
\$46.40), Colored.	79 10
St. Paul's S. S.,* General.	50 67
<i>Miscellaneous</i> —Wo. Aux., Sp. for	
Miss Taylor, Sacramento.	88 00
"Little Helpers," Sp. for kinder-	
garten, Akita, Tokyo, \$50; "Lit-	
tle Helpers," Day-school,	
Shanghai, \$5; Sp. for "Little	
Helpers," cot, St. Agnes's Hos-	
pital, Raleigh, North Carolina,	
\$5; Sp. for Miss Carter's Emer-	
gency Fund, Salt Lake, \$5;	
General, \$25.	90 00
"A Friend," General.	5 00

WEST TEXAS—Ap. \$45.10; Sp. \$5.00

<i>Boerne</i> —St. Helena's, "A." General.	10 00
<i>Del Rio</i> —St. James's, Domestic and	
Foreign	7 50
<i>Fort McKavett</i> —St. James's, General	3 00
<i>Junction</i> —General	3 00
<i>Lockhart</i> —Emmanuel Church, Gen-	
eral	4 00
<i>Menardville</i> —General	2 00
<i>Montell</i> —Ascension S. S., General.	85
<i>Rockport</i> —St. Peter's, General.	1 75
<i>San Antonio</i> —St. Mark's S. S., Sp.	
for children's room, St. James's	
Hospital, Gankin, Hankow.	5 00
<i>Sonora</i> —St. John's, General.	3 00
<i>Miscellaneous</i> —"H. T.," General.	10 00

WEST VIRGINIA—Ap. \$468.43; Sp. \$26.08

<i>Blue Ridge</i> —Christ Church on the	
Mount, General.	3 00
St. Andrew's on the Mount, Gen-	
eral	3 00
<i>Brooke Co.</i> —St. John's, General.	2 55
<i>Charleston</i> —St. John's (of which S.	
S., \$80), General.	100 00
Charles Town Zion, "A Mem-	
ber," for Cuba and Brazil,	
\$12.50; General Wm. P. Craig-	
hill, for "Marbury Memo-	
rial" scholarship, St. John's	
School, Africa, \$12.50.	25 00
Mexican Auxiliary, Sp. for "Chas.	
E. Ambler" scholarship, Mexico.	15 00
<i>Martinsburg</i> —Trinity Church, Indian,	

\$3.22; Brazil and Cuba, \$1.53;	
Sp. for Rev. E. J. Lee, Han-	
kow, \$8.07.	12 92
<i>Parkersburg</i> —Church of the Good	
Shepherd, Brazil and Cuba.	12 50
<i>Ripley</i> —St. John's, General.	15 00
<i>Shepherdstown</i> —Trinity Church,	
work at Gankin, Hankow,	
\$6.96; S. S., Sp. for Gankin	
Building Fund, Hankow, \$3.01.	9 97
<i>Union</i> —All Saints', Cuba and Brazil,	
\$9.91; Mexico, \$7.32; S. S.,	
Cuba and Brazil, \$1.39.	18 62
<i>Wellsburg</i> —Christ Church, General.	9 00
<i>Wheeling</i> —St. Luke's, \$129.55, S.	
S.,* \$35, General.	164 55
St. Matthew's, General.	35 40
<i>Miscellaneous</i> —Wo. Aux., General.	68 00

ALASKA—Ap. \$18.10; Sp. \$20.00

<i>Hope</i> —Mr. Robert Morrison, Sp. for	
Bishop Rowe, Alaska, \$10; Sp.	
for church work at Seward,	
\$10	20 00
<i>Sitka</i> —St. Peter's-by-the-Sea, Gen-	
eral	9 60
<i>Valdez</i> —Epiphany Mission, General.	8 50

ARIZONA—Ap. \$14.75; Sp. \$....

<i>Tucson</i> —Grace, General.	14 75
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ASHEVILLE—Ap. \$40.93; Sp. \$....

<i>Asheville</i> —Trinity Church, Foreign.	2 90
<i>Blowing Rock</i> —Church of the Holy	
Spirit, General.	4 00
<i>Cashier's Valley</i> —Church of the	
Good Shepherd, General.	1 71
<i>Cullowhee</i> —St. David's, General.	8 63
<i>Todd</i> —St. Matthew's, General.	40
<i>Miscellaneous</i> —Wo. Aux., General.	23 29

BOISE—Ap. \$14.90; Sp. \$5.00

IDAHO

<i>Emmett</i> —St. Mary's, General.	1 90
<i>Montpelier</i> —St. Andrew's, General.	10 00
<i>Ross Fork</i> —Indian Mission, General.	3 00
<i>Miscellaneous</i> —Junior Aux., Sp. for	
children's ward, St. Luke's Hos-	
pital, Tokyo.	5 00

DULUTH—Ap. \$18.60

<i>Brainerd</i> —St. Paul's, General.	7 96
<i>Little Falls</i> —Church of Our Saviour,	
General	3 64
<i>Sauk Rapids</i> —Grace, General.	7 00

HONOLULU—Ap. \$14.00; Sp. \$0.10

<i>Lahaina</i> —Holy Innocents' S. S.,*	
General	12 40
<i>Miscellaneous</i> —Wo. Aux., General.	
\$1; Foreign, 60 cts.; Sp. for	
Foreign Life Insurance Fund,	
10 cts.	1 70

LARAMIE—Ap. \$92.08

NEBRASKA

<i>Callaway</i> —Holy Trinity Church,	
\$13.99, S. S.,* General, \$2.95.	16 94
<i>Cheyenne</i> —St. Mark's, General.	67 00
<i>Eddyville</i> —General	23
<i>Hasting</i> —St. Mark's, General.	7 26
<i>Oconto</i> —General	60

NEW MEXICO—Ap. \$30.00

<i>Albuquerque</i> —St. John's, \$20, "A	
Friend," \$10, General.	30 00

NORTH DAKOTA—Ap. \$10.39; Sp. \$3.00

<i>Buxton</i> —Mission, General.	1 00
<i>Ellendale</i> —General	29
<i>Grand Forks</i> —St. Paul's, General,	

\$5; "Cash," Sp. for Havana Church Building Fund, Cuba, \$5	10 00
<i>Lavton</i> —Mission, General	2 50
<i>Mandan</i> —Christ Church S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	2 00
<i>Park River</i> —St. Peter's Guild, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00
<i>Rugby</i> —General	1 15
<i>Willow City</i> —General	45
OKLAHOMA AND INDIAN TERRITORY—Ap. \$60.85	

OKLAHOMA

<i>Alva</i> —St. Stephen's, General	8 00
<i>Oklahoma City</i> —St. Paul's, General, \$11.25; S. S.,* Foreign, \$35	46 25
<i>Woodward</i> —St. John's, General	6 60

OLYMPIA—Ap. \$107.30

WASHINGTON

<i>Chehalis</i> —Epiphany S. S.,* General	18 53
<i>Everett</i> —Trinity Church S. S.,* General	13 00
<i>Mt. Vernon</i> —St. Paul's S. S.,* General	5 16
<i>Renton</i> —St. Luke's Mission, General	4 64
<i>Seattle</i> —Trinity Church S. S.,* General	2 07
<i>Seattle</i> —Wo. Aux., "Seattle" scholarship, St. Mary's Hall, Shanghai	50 00
<i>Tacoma</i> —St. Andrew's, General	13 85

SACRAMENTO—Ap. \$46.55; Sp. \$1.00

<i>Arcata</i> —St. John's, General	4 00
<i>Ferndale</i> —St. Mary's, Rev. A. L. Mitchell, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00
<i>Healdsburg</i> —St. Paul's, General	12 00
<i>Kennwood</i> —Mission, General	1 00
<i>Santa Rosa</i> —Incarnation, General	28 55
<i>Willows</i> —Holy Trinity Church, Miss Martha Arvedson, General	1 00

SALINA—Ap. \$14.00; Sp. \$1.00

<i>Beloit</i> —Rev. Geo. B. Kinkead, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00
<i>Harper</i> —St. James's, General	5 00
<i>Hutchinson</i> —Grace, General	9 00

SALT LAKE—Ap. \$77.26

COLORADO

<i>Breckenridge</i> —St. John's, General	1 50
<i>Mancos</i> —St. Paul's, General	2 85
<i>Meeker</i> —St. James's, General, \$7; S. S.,* General, \$26.26	33 26
<i>Ouray</i> —St. John's, General	7 83
<i>Silverton</i> —St. John's, General	5 50
<i>Steamboat Springs</i> —General	2 62
<i>Telluride</i> —St. Michael's, General	3 55
<i>Yampa</i> —General	85

UTAH

<i>Layton</i> —St. Jude's S. S.,* General	6 75
<i>Salt Lake City</i> —St. Paul's, General	12 50

SOUTH DAKOTA—Ap. \$74.99

<i>Sisseton Agency</i> —St. James's S. S.,* Domestic, \$6.76; Foreign, \$6.75. St. John the Baptist S. S.,* Foreign	13 51
<i>St. Mary's S. S.,* Domestic</i>	1 65
<i>Grass</i> —St. Elizabeth's School, Babies' Branch, Bishop Gray's work, Southern Florida	5 33
<i>Hot Springs</i> —St. Luke's, Domestic, \$10; Foreign, \$3.50	13 50
<i>Lake Andes</i> —Colin P. La Monte, Foreign	25 00

<i>Rapid City</i> —Emmanuel Church, General	12 00
<i>Scotland</i> —St. Andrew's, General	3 00

SOUTHERN FLORIDA—Ap. \$3.98

<i>Leesburg</i> —St. James's S. S., General	3 98
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SPOKANE—Ap. \$12.80

WASHINGTON

<i>Hillyard</i> —Epiphany S. S., General	2 80
<i>Spokane</i> —Trinity Church, Foreign	10 00

FOREIGN—Ap. \$124.16; Sp. \$98.20

<i>West Africa, Monrovia, Crozierville</i> —Christ Church S. S.,* General	8 50
<i>Trinity Church S. S.,* \$2, Kroo-town Chapel S. S.,* \$2, Royesville S. S.,* \$3, General</i>	50 00
<i>Bavaria, Munich</i> —Ascension S. S.,* <i>Canada (P. Q.), North Hatley</i> —Jennie H. Daves, Sp. for "Mary Wyman" scholarship, Hooker Orphanage, Mexico	75 00
<i>England, Westminster</i> —Spanish and Portuguese Church Aid Society, Sp. for Mexican Church	19 20
<i>Greece, Athens</i> —Hill Memorial School S. S.,* Anvik, Alaska, \$3; Bes-sie M. Masson, General, \$2.95; Sp. for Miss Carter's lace school, \$1; Sp. for building church at la Carmelitta, Porto Rico, \$1; St. Mary's Hall, Shanghai, \$1	13 95
<i>Kyoto</i> —Little Helpers, Sp. for kindergarten, Akita, Tokyo	2 00
<i>Mexico, Chichuahua</i> —St. Mary's, Brazil	3 71

MISCELLANEOUS—

Ap. \$8,426.91; Sp. \$781.26	
Interest on Trust Funds, Domestic, \$3,139.08; Foreign, \$2,741.43; General, \$1,713.14; Domestic and Foreign, \$614.66; Sp. \$728.26	8,927 57
"S. M. B." Sp. for Porto Rican Equipment Fund	20 00
"A Friend," Sp. for Porto Rican Equipment Fund	1 00
"A Friend," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	25 00
"A Presbyterian," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00
"K. C. B." General	6 60
"A Friend," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00
"I. T. Latham," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	2 00
"K. P. H." General	2 50
"A Friend," Sp. for Church Extension Fund, Porto Rico	2 00
"A Friend," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00
Daughters of the King, Miss Richmond's salary, Shanghai	162 50
"Anonymous," Philippines	56 00

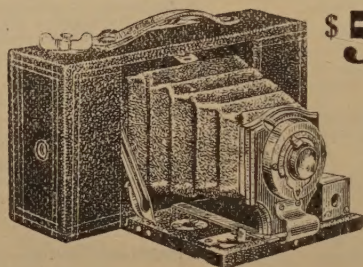
LEGACIES—\$1,066.75

<i>Ky., Louisville</i> —Estate of Mrs. Mary L. Anderson, Foreign	200 00
<i>Vt., Middlebury</i> —Estate of Mrs. Eliza Hallam Platt, Domestic, \$152.03; Foreign, \$152.03	304 06
<i>Wash. (D. C.), Washington</i> —Estate of Mrs. Mary M. Carter, To the Society	72 64
<i>W. N. Y., Geneva</i> —Estate of James Simons, Domestic	490 03

Acknowledgments

Receipts for the month.....			\$51,699 02
Amount previously acknowledged.....		\$1,362,267 37	
Less part of amount from South Carolina, Columbia, Trinity Church, acknowledged in the July SPIRIT OF MISSIONS for General Missions, intended by the contributor for Jewish Missions.....	\$14 61		
Less one-half of amount acknowledged in July SPIRIT OF MISSIONS, from West Texas, Eagle Pass, Church of the Redeemer, Sp. for Bishop Ave's work, Mexico, \$3, and from Mexico, Coahuila, Ciudad Porfirio Diaz Mission, Sp. for Bishop Ave's work, Mexico, \$27, being the difference of amount between Mexican and U. S. dollars.....	15 00	\$29 61	\$1,362,237 76
Total receipts since September 1st, 1904.....			\$1,413,936 78

No. 2 Folding BROWNIE



\$ 5.00

Built on the Kodak plan—Daylight loading, Daylight Development. Uses Non-Curling, 6 exposure film cartridges for 2 1-4 x 3 1-4 pictures.

Has automatic shutter with iris diaphragm stops, meniscus lens, automatic focusing device, reversible finder, two tripod sockets.

EASTMAN KODAK CO.

Rochester, N. Y.

Catalogue of Kodaks and Brownies free at the dealers or by mail.

AFRICA FOR JUNIORS


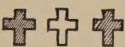

ON October 1st we shall publish *Africa for Juniors*. This new pamphlet will be similar in general character to *Japan for Juniors*, which has had so large a sale, not only among Junior workers but among all who have been interested in knowing something about the life of an interesting people and what is being done to better it through Christian influences. One of the chapters in *Africa for Juniors* tells the

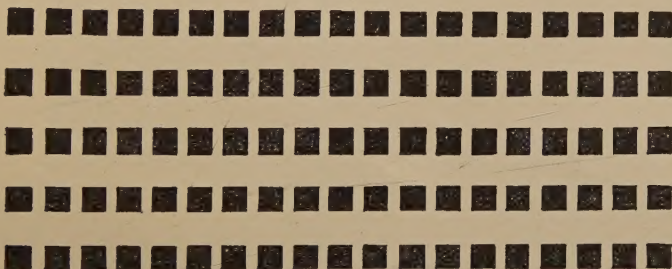
story of our own Church work on the Dark Continent. It is just the book for Junior leaders, members of the Woman's Auxiliary, Sunday-school teachers, and, in fact, for everybody who wants to know something about the extension of the Gospel in that great land. *Africa for Juniors* will be fully illustrated. The price is 25 cents per copy, postage paid. Orders should be sent to the Publication Department, 281 Fourth Avenue, New York. Better order before October 1st, if you wish to be sure of securing a copy.

RELIGIOUS DIVISIONS OF AFRICA



EACH CRESCENT REPRESENTS ONE MILLION MOHAMMEDANS

<i>EACH CROSS</i>		<i>THE WHITE CROSS</i>
<i>REPRESENTS ONE MILLION</i>		<i>REPRESENTS LESS THAN ONE</i>
<i>NOMINAL CHRISTIANS</i>		<i>MILLION CHRISTIAN COMMUNICANTS</i>

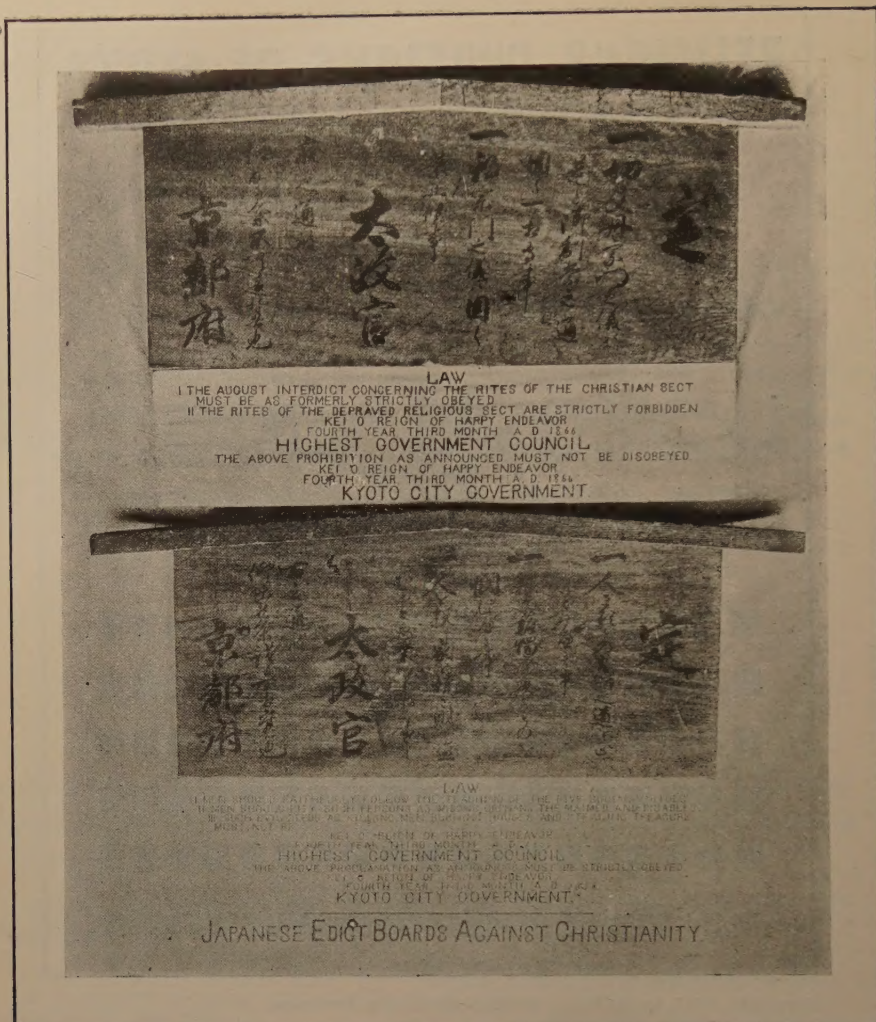


EACH SQUARE REPRESENTS ONE MILLION PAGANS

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This chart tells its own story. It is one of a series of six which have recently been prepared and lithographed in colors. The charts are 36 x 44 inches in size and are printed on heavy paper. They will be furnished in unbroken sets of six, carefully packed in strong tubes, at \$2 for the set, express prepaid. Orders should be addressed to the Publication Department, 281 Fourth Avenue, New York. Checks and money orders should be made payable to George C. Thomas, Treasurer.

The other charts in this series show "A Parish in the United States and a Parish in the Non-Christian World," "The Religious Census of the World," "World Mission Progress," "The Evangelization of the World in this Generation," and "How Americans Spend Their Money."



TWO SPECIMENS OF BOARDS CONTAINING JAPANESE ANTI-CHRISTIAN EDICTS

They were formerly found everywhere throughout Japan. The Imperial Government even proclaimed that if the Christian's God Himself should dare set foot in the Empire He should be instantly beheaded. Now the Christian missionary may go everywhere throughout the Empire, as indicated by the article on page 777, and is generally welcome.

THE CHURCH MISSIONS HOUSE IS FORTUNATE IN POSSESSING THREE EXCELLENT SPECIMENS OF THESE BOARDS